

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

PROBABLY few people who habitually use the word Evolution as part of their working vocabulary could define the term in a way that would satisfy a scientist, and there are probably nearly as few who have read Darwin's 'Origin of Species.' That epoch-making book was published sixty-seven years ago, and directly or indirectly it has profoundly affected every department of research and thought; yet it may be questioned whether its ideas have really percolated into the popular mind.

The idea of evolution entertained by most unscientific persons is summarily expressed in the phrase that 'man has sprung from the monkey'—to which a cynical wit once added, 'And some men have not sprung very far.' Now, against this shallow and misleading view of evolution, Professor J. ARTHUR THOMSON lifts up his voice in protest in the Essex Hall Lecture which he delivered this year on *Man in the Light of Evolution* (Lindsey Press; 1s. 6d. net). When we envisage the sifting-out process by which man has come to be what he is, this view is not only shallow and misleading; it is, he says, a view of 'unutterable vulgarity.'

Now it behoves us to give careful heed to anything Professor THOMSON may say on such a matter. We do not know whether he would care to be considered as a preacher, but he is without doubt one of the most effective preachers of our time.

Through his books, his articles, and his lectures he addresses a constituency which the most eloquent preacher might well envy, and he does his readers or hearers the invaluable service of keeping them in touch with the wonder, and, shall we say, the Divinity of the world. He is preacher and poet, almost as much as he is scientist; and, though he would be the last man to claim finality for his pronouncements, in him the old quarrel between Science and Religion is laid to rest. His religion may not be the dogmatic religion of the Churches, but it is a religion that would have won the approval of the writer of the thirty-eighth and thirty-ninth chapters of the Book of Job.

This question of the relation of Religion and Science is very much in the air just now. Only a few months ago a striking book on 'Science, Religion, and Reality' was reviewed in these columns; and it is interesting to note the points of contact between that book and Professor THOMSON'S. Apart from the general similarity of outlook and spirit, there is a curious correspondence of detail in the reference each book makes to Newton. Each has occasion to emphasize the fact that, in the consideration of evolution, attention should be as earnestly concentrated on the issue as on the origin of a process. Professor THOMSON remarks, 'Who thinks less of Newton because he was once a peculiarly miserable infant'? Dean Inge, in the concluding essay of

the longer book, gives a witty turn to this by remarking that 'it tells us nothing about Newton to know that he once had a tail.'

The relationship of man to the anthropoid apes is a real one, but it is not a relationship of descent. Professor THOMSON is concerned to rebut this vulgar error, and twice, in varying language, he makes it clear, to those who entertain this common but erroneous idea, that 'no living ape is ever thought of as man's ancestor.' The truth is that the highest apes are only man's 'collaterals on another branch of the genealogical tree.' There was first the Primate stem which two or three million years ago sent out its first tentative branches, with a resulting 'tangle of monkeys.' The monkeys diverged, but the main stem grew on. Giving off first the lower, then the higher anthropoid apes, it still grew on. More branches were given off—tentative man eventually; till at last came Homo, and even within his species the same sifting went on.

Nor is the process over. Evolution is still going on, as is evidenced, among other things, by the number of races within the species of *homo sapiens*; and even in the bodily structure of man, though there are no startling changes, variations are continually cropping up. Some vestigial relics are disappearing from his body, and 'it is not unlikely that deep constitutional changes are in progress, changes in the shape of life's trajectory, perhaps correlated with changes in the ductless glands.' It is an amazing process, moving without haste, without rest, down the countless ages, and well calculated to rouse a feeling of awe at the contemplation of the creature who is the product—though it would never be quite correct to say the finished product—of it all.

But man, the final if not the finished product, is so wonderful that even a convinced evolutionist like Alfred Russel Wallace feels constrained to postulate for him some 'spiritual influx,' some origin, distinct from that which accounts for his

animal characteristics, whether of body or mind. This is an honourable inconsistency, due to a recognition of the real 'apartness' of man, a clear recognition of the undeniable fact that he is in a deep sense a new creation.

But, deeply as Professor THOMSON respects Wallace, he will not allow that his view on this point is sound. For from two antecedents, such as oxygen and hydrogen, there may arise an entirely new synthesis, such as water, a synthesis with properties entirely unpredictable on the basis of even the most accurate knowledge of its constituent elements. And so, Professor THOMSON believes, it is with man. The circumstance that we cannot describe all the factors in the process of his evolution does not give us the right to postulate a spiritual influx: that would be tantamount to the introduction of a factor which might fairly be described as alien, or at any rate external, to account for facts which the scientific man must believe to be ultimately capable of a scientific explanation.

Thus, though man is a vital new creation, the consistent evolutionist will refuse to admit that the emergence of his distinctive qualities involves any breach of continuity, and this continuous unbroken process is just as capable of a religious interpretation as would be a process interrupted at special points by intrusions from without, which seemed to postulate for their explanation a special Divine intervention. Indeed there are many minds, even among those which have no particular scientific training, to which such an unbroken continuous process would be religiously more impressive than an interrupted one. At any rate, we must begin to familiarize ourselves with the idea that, after all, there may be no 'gaps.'

Professor THOMSON is undoubtedly right when he suggests that the resentment of the evolutionary doctrine, where it is resented, is due to the fact that it seems to compromise or impoverish the dignity and uniqueness of man. But surely he is equally right in arguing that the very reverse of

this is the case. The creature who crowns so long and stupendous a movement must be impressive indeed. 'What origin could be more dignified than the long Ascent that led to Man!' 'Origin does not affect value'—that is well said and worth saying, especially worth saying to those who tend to forget the end in the beginning.

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And the end is not yet. It doth not yet appear what we shall be. But in view of what man has already become out of beginnings so unpromising, 'there is no thinkable end to the evolution of Human Personality. Where this evolution of the Personality may lead man, who dare say?' It has not entered into the subtlest or the most prophetic heart to conceive what God has prepared for this most wonderful of all His creatures. This winsome lecture of Professor THOMSON'S creates in us afresh the conviction that man, despite his blemished record, can yet fairly be described as but a little lower than the angels, crowned with glory and honour, and confirms in us the assurance of the yet greater glory and honour to be.

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In *The Platonic Tradition in English Religious Thought* (Longmans; 4s. net), Dean INGE tells us that the record of Christian institutionalism is one of the darkest chapters in history. From the highest point of view, ecclesiasticism, he argues, has been a dismal failure; and if at present it is having a kind of success, it is only at the expense of other types of religion, much nearer to the intention of the Divine Founder of Christianity. The book concludes with the reflection that 'There is a city in which we may have our "conversation," our *πολίτευμα*, even if secular politics become too debased for our participation, and Church policy too medieval for our loyalty—that city of which the type is "laid up in heaven."'

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In this book the Dean returns to his contention that the doctrine of temporal progress as commonly held is not part of the Christian religion. Properly

understood, the real teaching of Jesus about the future casts a deadly chill on what passes for Christianity among the majority. One would like to think that the point of view the Dean is decrying is that which looks forward to an indefinite increase in material welfare. But it is not that; at least, not only that; for the discussion of the subject is occasioned by his refusal to imitate the politicians in assuring us that the type of religion he advocates will soon be the prevailing type. He feels no certainty that it will.

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Let it be granted that facile conceptions of human progress have usually been based on abysmal ignorance of the past, and that belief in continued material advancement has no very close relation to Christianity. But we have surely not been wrong in thinking that it is an item in the Christian faith that the downward pull in life will not always be the strongest pull, and that evil will not win the final victory over good. But, whether we share the Dean's depressing views of the present state and future fate of the type of religion for which he stands, or whether we do not share them, we can at least pay our tribute to the beauty and power with which he expounds that type.

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Since the Reformation, there have been two schools of thought in Western Christendom, the Protestant and the Catholic. Catholicism is the religion of authority; it emphasizes the institution and the creed. Protestantism believes in the individual; its motto is a free Church in a free State, freedom for all, especially the right of the individual to think for himself and to accept whatever new truth in any sphere inquiry may bring to light. Protestantism misunderstands itself when it, too, seeks an infallible authority and finds in the verbal inspiration of Scripture that final court of appeal which the Catholic finds in the Pope. By undermining this false foundation of Protestantism, Biblical Criticism will, in the long run, be doing it a service.

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Yet there is a third kind of belief in life which

transcends the distinction between Protestant and Catholic. The followers of the Reformers have dwelt much in the thought of Paul; but Paul was most truly Pauline, not when he wrestled with the problem of the Law, nor when he enunciated his doctrine of justification by faith, but when his mind revolved around the thoughts: 'Christ in me,' 'I in Christ.' He who lives in view, not of the seen things that pass but of the unseen things that abide, has penetrated to the core of Christianity. Since the days of Paul and of John, there has been a Christianity which is a religion of the spirit, which believes that the most real things in the universe are absolute and eternal values—what Plato called Ideas—and that these values can be known by all who are prepared to pay the price. The price is not asceticism in the things of the bodily passions, but 'whole-hearted consecration of the intellect, will, and affections to the great quest.'

Those whose Christianity is of this type belong to a spiritual succession which stretches back into history far beyond even the Christian era. In the first millennium before Christ there was a revolt, at first in Asia, afterwards in Greece and South Italy, against that type of culture in which the structure of society was built up on the worship of the forces of Nature. Behind the ebb and flow of phenomena, there began to be recognized an unseen universe of unchanging spiritual realities. In this movement, the great name was Plato. 'What (he asked) if man had eyes to see that pure Beauty, unalloyed with the stains of material existence, would he not hasten to travel thither, happy as a captive released from his prison-house? Such was the call, which, once heard, has never long been forgotten in Europe.'

The religion of the spirit suffered a serious reverse at the Reformation; not that the Reformers were not its friends, but this is a religion that does not flourish in an atmosphere of controversy. All war is barbarous, even religious war. The combatants want popular catchwords and make

appeals to ancient authority. In such an environment, he whose only motto is 'The unseen things are eternal' cuts a sorry figure. Yet the Platonic tradition lived on: in poets like Shelley, Wordsworth, and Coleridge; in didactic prose-writers like Ruskin and Emerson; in philosophers like Green, the Cairds, and Bosanquet. And when once again the Church holds up Christianity before the eyes of men as the religion of the spirit, then those who ought to be of her fellowship (the Dean will not go further than this cautious estimate) will return to the fold.

To most of this we can all subscribe. To be assured that there is a pearl of abiding worth, such that all the pearls on which we instinctively set our hearts are well lost if we can win the precious pearl, gives to life a meaning and dignity. But is this the deepest thing in Christianity? Is not the central thing in Christianity that God so loved the world that He gave His Son, that the Divine Love takes on Himself human sorrow and human sin, that God was in Christ reconciling the world to Himself?

The primary purpose of Dr. GORE's new book, *Can We then Believe?* (reviewed under 'Literature') is to pay attention to criticisms passed on his three apologetic volumes and to make such restatements as will suffice to meet the critics. Among the criticisms of most importance were certain animadversions by Dean Inge, Bishop Temple, and Dr. Mackintosh on his treatment of philosophical questions. Dr. Inge complains that these questions have not been adequately dealt with, and the other critics suggest that he has made use of terms like 'substance,' 'nature,' and 'person' that have been outgrown, at least in their former signification. To these criticisms Dr. GORE replies with an essay of some length on 'The Relations of Religion, Theology, and Philosophy,' that is full of interest, and with which the 'plain man' will be disposed strongly to agree.

Dr. GORE's first point is that when any one speaks of contemporary 'philosophy' as though it were a consistent body of thought he is speaking of something that does not exist. Science may be spoken of in this way. On the whole, and in spite of certain marked differences of opinion about points on the borderland between science and metaphysics, science does confront us with a solid body of results which we are bound to accept. But nothing of this kind can be said of philosophy. There does not exist a modern philosophy which proceeds from a coherent body and pronounces verdicts which must be accepted in the name of rationality. Both science and Catholic theology might make such a claim, but not philosophy.

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There are, roughly speaking, two schools or kinds of philosophy which it is important to distinguish. One is the idealistic, which identifies the real and the rational, is entirely confident in the trustworthiness of the abstract reason, constructs its fabric *a priori* and presents an interpretation of the universe which makes it a phantasmagoria of the self-evolution of God and His return upon Himself. This is a perfectly well-defined 'school' marked by its supreme confidence in the abstract reason and largely oblivious of plain facts. This kind of philosophy is distrusted by the ordinary believer, and Dr. GORE considers that the distrust is well-founded.

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The other school is that which grounds its conclusions on experience. Butler may be taken as its representative. Butler sticks close to facts and experience. He disbelieves in the power of abstract reason and in all *a priori* schematisms. He believes that the self-disclosure of God to man vindicates itself by being close-knit into the fabric of the natural experience which all admit. Now, great as may be the fascination of *a priori* rationalism, the method of Butler is the more solid way to truth.

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The most important fact to recognize concerning philosophy is that it is a comparatively late comer into human history. Man had already built up a

great structure of experience, relying on certain fundamental instincts, and continually verifying his instinctive assumptions in his growing knowledge of the world. This experience has taken three main directions. Man has come to be certain of the existence of outside bodies in Nature, of the reality of other persons, and of the presence of God. It was only after this experience of Nature, of man and of God (or gods), had had a long history that 'philosophy,' or speculative inquiry into the nature of the universe arose. Now mankind's attitude to this new intellectual inquiry has been this. So far as it has a real bearing on his experience he welcomes it. So far as it is an attempt to penetrate mysteries remote from man's practical experience he tolerates it. When it denies the realities of which he has had long experience he laughs at it or ignores it.

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Some philosophers have denied the reality of material objects; others the reality of human freedom and responsibility, others the reality of God. With regard to the first two denials, man has simply smiled, sometimes with contempt. With regard to the third, he has mostly regarded it as a dangerous blasphemy. Now this instinctive reaction of mankind to speculations which seem to it contradictory to experience is rational. Experience is experience of reality. All along it has been verified as real within the sphere of man's present existence. Philosophy has done much in criticising current conceptions, in analysing mental processes, in establishing degrees of reality. But whenever it has cast doubts on the validity of his common experience man has either ridiculed it or ignored it. He *knows* that objects exist, he knows that freedom is a reality, he knows that God is. Let philosophy explain his experience and correct, if need be, his expression of it, but not explain it away. This is the attitude of common sense to philosophy, and it is entirely legitimate.

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Sound philosophy, then, is the philosophy of experience. Its task is to show its unity and coherence, and to seek to reach a general and rational conception of the whole world-order. But

it must lay its foundations deep in the actual experience. It becomes negligible just in so far as it lays itself open to the charge of ignoring it and dealing in *a priori* and unverifiable conceptions. Take as an example Christian experience. Religion, and especially the Christian religion, neither has its roots in philosophy nor its development through philosophical considerations. It has developed as a self-disclosure of God accepted in faith. No doubt philosophy can vindicate the existence of God as a postulate needed to give a rational interpretation of the world. But the God of the philosophers falls very far short of the God of the Christian revelation, very far short of what the best spiritual experience of mankind has needed, and has found, in the God and Father of Christian belief. And so one who shares the Christian belief, or even sympathizes with it, will not ground his faith on philosophical reasoning, but will begin at the other end of the problem. He will go to the New Testament, to begin with, where the faith is stated objectively. And he will construct his 'articles of belief' out of the materials of a working religion. That is already theology in the making, and it is worth while saying that not only religion, but theology also, is distinct from and prior to philosophy.

That is the substance of Dr. GORE's courageous and refreshing essay. In the latter part he vindicates the task of theology in seeking the best terms and intellectual forms in which to express coherently the main basal facts of religious experience. His purpose is mainly to defend the use of 'substance,'

'hypostasis,' and 'nature,' in describing the Trinity and the Person of Christ, and he uncompromisingly declares that no better terms could have been found, or, indeed, can be found to-day, to express the facts about the Divine being and the realities of Christ's life. Theology is not philosophy, but leads the way to philosophy. Its purpose is to reduce to order and coherence the various ideas and doctrines which form the background and supply the motive of religion in practice, and to find the best practicable terms to express those ideas and doctrines. The theology is based upon the acceptance of the religion, and seeks to reduce it to a reasoned system, presupposing its authority. No doubt it has necessary limitations in all directions. It does not claim absolute truth. But the realities are there and are founded firmly in the experience of mankind.

It required some courage thus to beard the philosophers in their den! For Dr. GORE's contention really is that abstract philosophy is of little account. Its deliverances are abstract and *a priori* and in the air. It is not on solid ground at all. The great facts of religion are grounded on life, on the experience of a thousand generations. The great facts of the Christian religion are grounded on thousands of years' experience and on millions of saintly lives. These are solid foundations. But philosophy is not much more than a beating of the empty air. It required a good deal of audacity to say all that. But very many 'plain people' will be glad to have it said with such emphasis and persuasiveness!

## The Parable of the Labourers (Matt. xx. 1-16).

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For the preservation of this wonderful and haunting story we are indebted to the piety and insight of the First Evangelist. A fascinating gem, he presents it to us in a glorious setting. Who can open his Gospel anywhere between the opening of the eighteenth chapter and the close of the twenty-

second without experiencing an overwhelming sense of the power and splendour of the Master's mind? Parable follows parable in swift succession, it matters not whether framed in their original context or caught up by the writer's ecstasy and set down as the spirit moved him. Hard saying follows hard

saying with triumphant appeal to the uttermost idealism of which the ancient or modern disciple has been capable. 'Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. . . . If thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee. . . . If any man have a hundred sheep, and one of them be gone astray. . . . If thy brother sin against thee, go, shew him his fault between him and thee alone. . . . Where two or three are gathered together in my name, there am I in the midst of them. . . . [Forgive thy brother] until seventy times seven. . . . What therefore God hath joined together, let not man put asunder. . . . Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. . . . If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. . . . It is hard for a rich man to enter into the kingdom of heaven. . . . Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last.'

Upon these closing words of the nineteenth chapter hangs the Parable we are to study, and with the same oracular sentence, compound of darkness and light, the Parable itself concludes. It is at once the text and the *envoi*. A little later we read the answer of Jesus to the mother of the sons of Zebedee: 'whosoever would become great among you shall be your minister'; the tribute to mountain-moving faith and believing prayer; the Parable of the Two Sons bidden 'go work to-day in my vineyard'; the Parable of the Wicked Husbandmen, that moving sequel to Isaiah's Vineyard Parable which is Jesus' autobiography in miniature and contains five words the pathos of which is unsurpassed in Scripture: 'they will reverence my son'; and the Parable of the Wedding Feast of the king's son. Truly an exacting context for any story! But the Parable of the Labourers is worthy of it. Of the hard lessons in that amazing sequence it has one of the hardest to convey, and it conveys it with signal success.

It is a poignant scene that rises up from memory to serve the Great Illustrator as He pauses in search of a fit similitude. Then, as now, the spectre of unemployment hung over the lot of working-men.

The Son of man, whose eye missed nothing that touched man, had seen it with compassion. Just as the spring-time figure of the sower casting his grain to right and left called up the thought of the preaching of God's Word, and the golden fields of summer made Him think of God's own harvest, so in the market-place the spectacle of honest men standing idle because no man had hired them became a symbol of the religious life, of 'the kingdom of heaven.' There is no suggestion in the story that the labourers were responsible for their unemployment or were at fault as shirkers. They were in the hiring-stance, the market-place, willing to work, wanting to work.

One pictures the season as vintage. The vineyard with its ripened clusters calls for additional hands for the ingathering. The work cannot wait. The owner, up betimes, sets out to look for the men he needs. Early as it is, some are forthcoming, and at their own figure, the Roman penny, an ample day's wage, they are promptly sent off to the vineyard. Three hours pass, and again the market-place is visited on the same quest, and another group of labourers out of work is found. The day is now broken. Glad to be hired at this later hour they are in no mood to bargain. 'Whatsoever is right I will give you,' says the master, and they are content. At noon and at mid-afternoon it is the same. 'And about the eleventh hour he went out and found others standing, and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.' This time there is not a word about terms, on either side. Amazed that with but an hour of day before them they have found employment, they are glad to go. Evening falls, and the day of toil is over. By the humane enactment of the old lawgiver they are to receive their wages before they disperse: poor men are not to be kept waiting till the morrow for their money. 'Thou shalt not oppress an hired servant that is poor and needy, . . . in his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it' (Dt 24<sup>14, 15</sup>). The steward receives his strange instructions and acts upon them, paying first the men hired last. 'They received every man a penny.' A full day's wage for a single hour's work! But though the next verse is charged with humour it is not suggested that the fortunate recipients of the full pay for the broken day protested or com-

plained. It is when the men who according to custom had struck a bargain with the master at the beginning of the day receive in turn the penny for which they had stipulated that human nature breaks loose. 'They supposed that they would receive more . . . and . . . they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat.' The master in the Parable may not smile: there is indeed a grimness in his answer though it is softened by the word 'Comrade,' *Ἐταίρε*, with which he addresses one of the murmurers: but there is an unmistakable smile in the eyes and on the lips of the Master who tells the story, 'Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do that I will with mine own? or is thine eye evil, because I am good?'

Such is the Parable. It is masterly alike as a whole and in its detail, stamped throughout with the impress of the Master of Parable. As if conscious that the lesson He has to teach is exceptionally difficult for the disciple, He, for once, harnesses paradox to parable for its conveyance. If parable makes truth easier to grasp, arrays it in a homely and familiar vesture, paradox makes truth more elusive, clothes it in a garb that is strange and startling. If parable gains for a great idea a ready entrance into the mind, paradox secures for it a permanent lodging. When a truth is unwelcome it must be made not only to penetrate but to stick. Parable is the point, paradox the barb.

The Parable was addressed to the disciples, not to the crowd. It is spoken for Christians, not for the world. Like much else that is imperishable in the teaching of our Lord, we owe it to the blundering impulsiveness and narrow vision of Simon Peter. Its permanent mission is indeed to correct an error to which good men are prone. Only a moment ago Peter was listening to the brief and touching dialogue between the Master and the Rich Young Man who had kept the Law, but felt that something more was needful to attain the perfect life. Master and disciples were deeply impressed as the youth went away, with downcast eyes, sorrowing because he was bidden to renounce his great possessions. In silence they mused awhile, none caring to speak, until Jesus said: 'It is hard for a rich man to

enter into the kingdom of heaven . . . but with God all things are possible.' Then answered Peter: 'Lo, we have left all, and followed thee; what then shall we have?' Christ's fisherman had not yet got away from the market, nor risen above the market spirit. The fish-scales still clung to his toil-worn fingers. Some part of him still remained where, with soiled hands, men haggle over bargains and nothing changes owners without a price. Had he indeed *left all* if he was still thinking of rewards? 'What shall we have?' It was men, not praise or benefits, that he was called to fish for. To follow Christ is not to dog the footsteps of a paymaster with one's eye fixed upon his purse. Patient and kind as ever, Jesus made reply: 'Ye who have followed me shall share my glory in the regeneration, every one that hath left home for my name's sake shall receive a hundredfold and shall inherit eternal life. Notwithstanding, of these, many shall be lost that were first, and first that were last,' for in the spiritual life, the Kingdom, earthly analogies of wage-earning and precedence are transcended.

In the world, and for good reasons, a labourer is paid for his work either by the hour or by the job. He makes his contract. The Law with its sanctions looks on and says at most: 'Pay him a fair wage, honour your obligation, and, since he is poor, do not postpone his payment till the morrow.' It is just, and it is wholesome. What could be more reasonable than to adjust the wages to the work, reckoned either by the time spent upon it or by the amount done? Human nature being what it is, to pay the loiterer or the lie-abed or the workshy as much as the punctual and industrious worker, is an affront to conscience and an incentive to demoralization. Who will be early in the market-place in search of work if noon or afternoon or evening will serve to secure a hire and a full-day's wage? Whether in business or in religion, there is a deep-seated instinct and conviction, fortified by experience, on the side of the simple rule: 'So much work, so much pay.' Thus far the Parable runs smoothly. It is exquisitely natural. Are we to have another version of the Story of the Talents? In rushes the paradox to dispel the expectation, with a shock to jolt us to a higher truth. If you conceive of God as a taskmaster, as a paymaster, as the Law has taught you in its stern and unvarying pre-occupation with justice, it will not do to rest content with the analogy of earth's market-place.

More has to be said. The same compassion that moves His heart as He beholds men spiritually unemployed, threatened with religious destitution and ruin, is also present at the reckoning. The Master of the morning and the afternoon is the Master of sundown. He knows, He understands, He cares, He sympathizes, He is righteous, but His righteousness holds more in the balance of just judgment than time served and work accomplished. His call came to different men at different hours. The servants instanced were all ready to respond. The later the call, the greater their alacrity, and the less their concern about terms. The last were paid first, not because they were more deserving, though they showed a less calculating spirit, but, so far as the Parable goes, in order that the first come, being last served, may plainly see the treatment of their fellows and, like the disciples, may learn the Master's lesson. The murmurers appeal to justice, and by the Law, on their own level, they are answered: 'Is it not lawful for me to do what I will with mine own?' The answer may suffice for them, and rebuke their envy, but it does not explain the Master's action. That remains above them, beyond them. 'It is my will to give unto this last even as unto thee.' The will of the Master, choosing to transcend Law, is *Grace*. Fundamentally, the Parable is a parable of Grace, belonging to the fellowship of teachings at whose head the Parable of the Prodigal Son stands, and whose burden is not so much ethical as evangelic.

As one ponders the story, and recalls the long history of its interpretation, one receives a fresh impression of the profundity of the abiding need for such a teaching, even in the Christian world. The disciples were perturbed, and in every age their successors have evinced the same confusion in contemplating it. But no subtlety and no sophistry are needed for its explanation. Why pretend that the eleventh-hour men worked twelve times as hard as the first called? Grace is always a problem for law, and law is always a problem for grace. The difficulty is inevitable. What becomes of justice if charity steps in to interfere? What becomes of charity if justice brooks no intervention? Conscience and religion have never ceased to wrestle with the problem both as it concerns the present life and as it concerns the hereafter.

Within the limits of the Parable, the difficulty is somewhat attenuated. As we have seen, it was through no fault that the later were later and the

last were last. If it was no fault that the first before going to work made an agreement, trusting the master to keep it, there was merit in the faith of the later and the last that the master would do right by them without terms laid down. The late arrivals, moreover, had the morrow's bread to provide for their homes, equally with the early. And there were both envy and censoriousness in the very natural murmuring. The harder and the longer we toil, the more difficult it is for any man to say: 'I am an unprofitable servant; I have but done what it was my duty to do.' And, after all, the eleventh-hour labourer is a very different figure from the prodigal in the sister Parable with the murmuring of whose righteous elder brother we have scant sympathy.

But when one realizes that the Parable is a homely analogy caught up from earth to point to heaven, lifted from daily life to set forth life that is eternal, who can resist its appeal or linger over its plainly intentional difficulties? God is the Great Employer of souls. Spiritual life is His vineyard. Short or long, man's allotted span is a day. At sunset comes the reckoning. The award is that eternal life on which the Teacher had just before been dwelling. Can you divide eternal life, the peace of God that passeth understanding, heaven, into fractions, fewer or more of which can be doled out in reward of the varying merit of earthly life? You can break up the Roman penny into its sixteen component pieces, but there is difficulty in subdividing 'the joy of your Lord' into which the faithful are bidden enter in common, whatever be the number of their talents. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' Therein lies the spirit of the Parable. God is good. God is gracious, as well as discerning. When He gives, faith receives without measure. If He is the Great Employer, He pays His willing workers not by time nor by piece-rate, but according to their spirit of service and His spirit of grace. There is no marketplace in heaven; let there be none in religion, earth's foretaste of heaven. Think more of opportunity, less of reward. Eternal life cannot be reckoned as any servant's due, as any saint's earnings. Rejoice when others are called, though their hour comes later in the day than yours. Least and greatest, last and first, forget these distinctions while you press on to life's end and goal.

Trust God and remember that He is infinitely good. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' The Searcher of hearts can judge as no human master can. His estimate of a man's life in His service takes account of more than the hours of toil and the worker's completed output.

Narrowly judged, no one of the listening disciples was a labourer hired at the break of day. Some part of their life had already passed before their Master called them to His vineyard, His fishing, His building. The Master Himself had not left home and family and livelihood till He was thirty years of age. Within the Christian circle it was inevitable that the day of service should vary with the hour of calling. A few years later the advent of Saul the Pharisee was to inflict upon the company of believers this very problem in its acutest form. An eleventh-hour labourer Paul seemed, even when suspicion was allayed concerning his loyalty, and his apostolic power was beyond question. He remains the classical example of the last becoming first, the supreme vindication of the lesson of the Parable. But from the first the story suggested a manifold application. As the labourers first called viewed their later fellows, as the elder brother thought about the prodigal returned, so Israel looked upon the Gentile world when it turned to the One True God, the God of Abraham and Isaac and Jacob. 'Verily,' cried Jesus, in the chapter which follows the Parable, 'I say unto you, That the

publicans and the harlots go into the kingdom before you.' Last first, first last! That, in the vocabulary of the Teacher, is His vivid way of insisting on the element of surprise in God's judgment. It is but one of His many didactic paradoxes. Common sense the fruit of groping experience, and common justice the essence of law, have their wholesome conventions. But the last word rests with God their Master. He judges as a Father. His judgment, well for all men, unites justice with love as well as mercy. 'Is thine eye evil, because I am good?'

The Parable was not spoken to proclaim an economic reform, but to teach a religious lesson of charity, disinterestedness, and serene trust in God. Yet it is wonderful to observe how it anticipated the highest trend of enlightened progress in the economic sphere. Centuries of unrest and experiment in the world of labour and employment, centuries of aspiration and disillusionment in the realm of work and wages, have only brought us to the Teacher's feet. 'Be ye imitators of God as beloved children' is but an apostolic variant of His own startling exhortation: 'Ye therefore shall be perfect, as your heavenly Father is perfect.' The picture, in the Parable, of God the Great Employer rising above time-rate and piece-rate has lodged in the world's memory and imagination a conception of employership too humane to be mechanical and indiscriminate. Guilds and trade unions, with social legislation in their wake, have been reaching out towards the realization of the same ideal. Like a ray of unflickering light the story we have been studying has pointed the way. It is the way to the heart of God, and it is the way for man.

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## Literature.

### A NEW 'LUX MUNDI.'

A NUMBER of Anglo-Catholic leaders in the Church of England have combined to produce a volume which may be regarded as a kind of manifesto of their party and an intellectual expression of their general standpoint—*Essays Catholic and Critical*, by 'Members of the Anglican Communion,' and edited by Mr. Edward Gordon Selwyn (S.P.C.K.; ros. 6d. net). The writers include Professor A. E. Taylor, who holds the Chair of Moral Philosophy

in Edinburgh University, Dr. A. E. J. Rawlinson, the Rev. J. K. Mozley, the Rev. N. P. Williams, the Rev. E. Milner-White, Dr. E. J. Bicknell, and others. The significance of the title lies in the effort common to all the writers, to combine the traditional and the scientific spirit, temper, and standpoint. The general results of Biblical criticism are accepted, sometimes much too easily in our judgment and in one or two instances with dangerous generosity or laxity, but this is combined with a tenacious fidelity to 'Catholic' dogma. This is a

brave enterprise but a difficult one. If one rejects (as these writers do) *both* the literal verbal inspiration of the Bible and the ultramontane doctrine of the Church, the question that insists on being answered is, 'Where then is your religious authority?' This question is faced in the book by two writers, but, we must affirm, with very indifferent success. In last month's EXPOSITORY TIMES an analysis was given of the doctrine of authority stated in this book. Roughly, it is that the authority of a truth lies in the consensus of Christian experience that is behind it, and this consensus is to be found in the Catholic Church. But this only begins to answer the question. What is the Catholic Church? Is it the Church universal? or only 'Catholic' in some narrower sense? And if in the narrower sense, then is it to be found in the Roman Church or in the Orthodox Eastern Church or in the Church of England, or in all of these? If in all of them, what of the vast amount of religious experience outside these bodies? What of the Free Churches of England, the great Presbyterian Church of Scotland, the Lutheran Church, and the enormous masses of Christians in the Near East? If authority rests on Christian experience, surely these great Churches have some authority to plead. But if the Christian experience of these bodies is to count in assessing the authority of any truth, what becomes of the Anglo-Catholic contention? Protestant bodies are spoken of in this volume with a slight sense of condescension as possessing some elements of Catholic truth. But 'the Catholic Church of early days is its acknowledged inspiration, the Catholic Church of these days its unacknowledged buttress,' whereas Rome, and even the Papacy, are spoken of with appreciation and more than appreciation. We have read these able essays with very much sympathy. But we confess that we have not found anywhere a clear and satisfactory apologia for the Anglo-Catholic basis. Nowhere is the 'Catholic' Church defined. Nowhere is it identified. The assertion of a religious authority tails away into a vague emphasis on Christian experience. We cannot imagine a really intelligent inquirer being satisfied with the position here laid down.

The book consists of three parts. The first deals with the presuppositions of the Faith and contains three essays. That by Professor Taylor on 'The Vindication of Religion' is on conventional lines (faith in God is rested on Nature, the moral life of man and religious experience), but it is extremely

able and even brilliant at some points. The essays on authority are comprised in this part. The second portion of the book contains six essays dealing with the statement and defence of the Catholic faith, on the Christian conception of God, on the Christ of the Synoptic Gospels, on the Incarnation, on Sin, on the Atonement, and on the Resurrection. There will be general agreement with most of what is written in this section. The essay on the Gospels is marred by the identification of the extremist views on the historical situation in the Gospels with liberal Protestantism. The attitude to criticism adopted in this volume is itself at points extremely 'liberal,' and there is a great body of Christian scholars who are as believing as the writers of this book and at the same time 'critical' in their attitude and yet not at all in sympathy with the unbelieving conclusions of men like Kirsopp Lake. In the other essays there is nothing that can be called a contribution of note. The Rev. Kenneth Kirk grapples courageously with the problem of the Atonement, but while justifying much of the traditional language about the death of Christ, he does not seem to us to have gone much, if anything, beyond a 'moral' theory. He shows that we cannot make due acknowledgment of our guilt to God, that some one adequate to the task must do so, that Christ has done this for us, and that we can make this sacrifice our own. But he omits just the vital point to explain how this affects God. He does not succeed in showing with any clearness how our relations with God are changed by this act of ours. We do not seriously complain of this, since many have essayed the task without satisfying the general mind. The essay is interesting and helpful in many ways.

It is in the third part of the book that we come to the most crucial phase of the argument. There are four essays, one on the Church in History, one on the Reformation, one on the origin of the Sacraments, and one on the Eucharist. The third of these, on the Sacraments generally, is the ablest contribution to this book. It contains a brilliant criticism of the 'mystery-religions' theory of the origin of the Sacraments as well as a persuasive defence of the historical validity of the Sacraments. The essay is somewhat marred by one or two defects. Its representation of the 'Protestant' doctrine of the Sacraments is so wrong-headed as to be almost grotesque. 'Protestants' are said to believe about the Sacraments that they are not 'means of

grace' but only signs which are efficacious because of their subjective influence. Hence there is no absolute duty to assist at them. In short, the 'Protestant' doctrine is that they are 'declaratory,' 'subjective,' and 'optional.' Mr. Williams is incapable of conscious misrepresentation, so we must conclude that he has never really heard of the basal documents of Scottish Presbyterianism. He will be surprised to hear the definition of the Lord's Supper in the Scottish Shorter Catechism. 'The Lord's Supper is a sacrament, instituted by Christ, wherein by the giving and receiving of bread and wine . . . His death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood to their spiritual nourishment and growth in grace.' Could there be a more objective doctrine than that? That has always been the doctrine of Presbyterianism, that the Sacraments are 'means of grace' through which the grace of God reaches the soul. Another point of weakness in this essay is that while there is a convincing criticism of the theory that the Sacraments originated in the mystery religions, the writer fails to meet the theory that 'Catholicism' did originate in the influence of these religions on Christianity. But, these points aside, we are grateful to the writer for one of the most enlightening essays on the sacramental element in our religion that we have read. The concluding essay on 'The Eucharist' is a quaint production. It contains an ingenious theory about the sense in which the Eucharist is a sacrifice, avoiding the Roman view that the sacrifice of Calvary is *repeated* in the Eucharist and yet making the sacrifice in the Eucharist a perpetual renewal of it.

Speaking generally, this volume seeks to present a basis for 'Catholic' belief and practice which will avoid the extremes of Romanism and Protestantism, while holding the door open in both directions. With the utmost goodwill we must pronounce the result as in our judgment unsuccessful. Something more masculine and solid than the doctrine of authority here presented must be reached if Anglo-Catholics are to have a firm ground to stand on. If Christian experience is to be the basis, then 'Catholic' must be widened in its significance. But the writers of this book have laid us all under a sense of gratitude for their attempt to state and defend for the modern mind and in an open-minded way the things we all in essence most surely believe.

#### DR. GORE'S SUPPLEMENT.

Dr. Gore's three volumes on the reconstruction of belief were read with avidity and admiration. The agreement with his argument probably lessened as he went on from 'Belief in God' to 'The Holy Spirit and the Church,' but every reader must have been impressed by the mental virility, the intellectual resources, and the loyal fidelity to his convictions of the former Bishop of Oxford. (We think of him always as Bishop Gore.) Few men of our time have done more (or as much) for positive faith than Dr. Gore. And now we have a supplementary volume, in which he summarizes the conclusions of his three famous essays and replies to criticisms of them. The restatement of his argument is rendered, if not necessary, at least desirable by the issue of many valuable contributions' both philosophical and religious, and Dr. Gore leaves us wondering if he ever sleeps, by the list of some of the books he has recently been reading. It is in view of this mass of literature, these hostile criticisms, and also of his own sense of shortcoming at certain points that Dr. Gore has been led to write this further book.

Briefly, the line Dr. Gore takes is this. Having ascertained and stated clearly what the religion of the New Testament is, he asks whether this can be maintained in face of modern science, and then whether it rests on a sufficient historical basis. Having thus securely grounded the spiritual beliefs about God and God in Christ, he contends in a concise lecture that the Christian religion from its start was the religion of a sacramental Church. There is a very delightful lecture in addition, in which it is made clear that in a true religion the institutional, the intellectual, and the mystical elements must be included in a synthesis. There are many additional notes or little essays at the end in which the writer discusses points which have been raised or which he did not fully or clearly enough discuss in his former volumes. And between the main lectures and these notes is a long essay of surpassing interest on the relations of Religion, Theology, and Philosophy. This is one of the best things in this very fascinating book, and has the merit of being new. For the rest, as the book is largely a restatement of positions already expounded and freely criticised, it is not necessary to go into it in detail. The part of the argument that is most disputable is that on the

original sacramental character of Christianity. This is volume three of his great trilogy compressed into one chapter, and it seems to us to gain in persuasiveness by the compression. But whether we agree with Dr. Gore or disagree, he is always interesting and always helpful, and, especially, always suggestive. The title of his new book is *Can We then Believe?* (Murray; 6s. net).

#### PREACHING IN MEDIEVAL ENGLAND.

This is not an age that is enamoured of preaching. Rather does it agree with Trollope, 'There is perhaps no greater hardship at present inflicted on mankind in civilized and free countries than the necessity of listening to sermons.' Accordingly it does not seem likely that there can be a crowded audience for *Preaching in Medieval England*, one of the Cambridge Studies in Medieval Life and Thought, by Mr. G. R. Owst, M.A., Ph.D. (Cambridge University Press; 17s. 6d. net). Yet it is an interesting study into which there has been heaped a mass of work and learning. Its author starts from this, that after making due allowance for rhetorical exaggeration and the like, there lies in the sermonic literature of every period a mirror of itself, a vast profusion of vivid facts which historians have been most unwise to overlook. At first one sympathizes with the historians, for to browse on endless wastes of old sermons seems an arid and unappetizing prospect. Yet Dr. Owst has found it fascinating, and he makes his reader feel the interest too; whether he is dealing with the preachers or their congregations or the sermons or the methods along which they were built up; all kinds of unexpected things keep bursting in. As one listens to the loud buzz of conversation and open snoring in the medieval Church in sermon-time, with a few in the corners playing chess, and impatient people chanting *Dies transiit*, 'Time's up,' and meeting remonstrance with the bold answer, 'What do we want to listen to sermons for?' one has the comfortable feeling we are really getting on. And yet in the main how curiously familiar it all is—the complaints against Sunday dinners and Sunday games keeping folk from Church, and a general slackness that 'even the twelve Apostles' could not overcome; the thinness of the pews, 'English people are the worst sermon-goers in the world'; the scarcity

of men at worship; the multitudes of 'helps for preachers' killing all originality; the incursions of churchmen into class and industrial disputes, though some, indeed, says one hot soul, were 'fawning creatures who could only wag their tails, not sheep-dogs but lap-dogs'—the lack of any shadow to a too genial gospel. All that sounds familiar. Women, it seems, did preach at one time, and the justifications of their exclusion from the pulpit do not sound convincing, the first being that they have not 'sufficient intelligence.' Of one thing Dr. Owst is very sure, that 'all that that unpopular word Puritanism has ever stood for, to the minutest detail, shall be found advocated unceasingly in the preaching of the Pre-Reformation Church. The long face, the plain diet, the plainer attire, the abstention from sports and amusements in company, the contempt of the arts, the rigid Sabbatarianism, the silence at meals, the long household prayers, the stern disciplining of wife and children, the fear of hell, the heavy mood of "wanhope," are typical of the message of the faithful friar as it may be read to-day.'

For the rest, Dr. Owst is certain that preaching has always declined when the eyes of the preacher 'are set on the face of the crowd instead of the Crucified.'

#### ISRAEL'S LIFE AND CULTURE.

There is no book quite like *Israel: Its Life and Culture*, by Johs. Pedersen, Professor of Semitic Philology in the University of Copenhagen. It was first published in Danish in 1920, and happily has now been translated into English by Mrs. Aslaug Möller, M.A., of the University of Copenhagen, and published at 15s. net by Mr. Humphrey Milford. It touches upon the history and the social life and customs of Israel, and on the religion and the theology of the Old Testament, but it is not a book about one or other of those things; it is rather an attempt to penetrate the inner mind of Israel, and a very searching and original attempt it is. It is concerned, as its author claims, with the 'fundamental psychological conception of the Israelites, which is the same throughout their history until their meeting with Hellenistic culture.' The titles of its chapters carry us into a field of study which is partly psychological, or even psychical, and partly social—for example, 'the soul, its power and capacity, the blessing, honour, and shame, the

name, peace and salvation, sin and curse,' etc.—but they give no idea of the freshness and power with which the world of ancient Hebrew ideas is treated. Professor Pedersen brings his psychological insight to bear, among other things, on Hebrew grammar and linguistic usage, such as the structure of sentences, connecting particles, and the style of argumentation. The study of the language gains a singular fascination from this attempt to penetrate into the mind of those who spoke it. But of more interest to the general reader is the skill with which Pedersen pierces behind a word like *shalom* and shows how rich and how implicated in primitive ideas is its connotation, and how inadequate is its conventional rendering by 'peace.'

Every part of the discussion is marked by a similar independence. This, for example, is what he has to say of the relation of JE to D. 'Great importance has been attached to the fact that the Yahwist-Elohist takes no account of the demand of Deuteronomy, that the temple of Jerusalem should be the only one, from which fact it is concluded that the former must be from an earlier time. But the difference between the two parts of the Pentateuch cannot be explained as a mere difference of time. The Yahwist-Elohist belongs to circles which are quite different from those of Deuteronomy. These circles considered life outside Jerusalem as the true Israelitic life, and consequently they saw no reason to acknowledge the claims of the priesthood of the capital.' As Mowinckel, one of the most stimulating writers of the present day on the Old Testament, confesses his profound obligation to Pedersen, this book should receive a wide welcome from all who desire to keep abreast of Old Testament studies.

### CONFIRMATION.

We have received the first volume of a work on *Confirmation; or, The Laying on of Hands* (S.P.C.K.; 12s. 6d. net). The primary purpose of this first volume, which is by various writers, is to provide Anglican clergy with the historical and doctrinal background of the rite of Confirmation. The second volume, which is in preparation, will deal with practical matters connected with the rite. Dr. Lowther Clarke discusses the Laying On of Hands in the New Testament, tracing the origin of Confirmation even back to Pentecost, and finding the

unity of Baptism and Confirmation to be more fundamental than their distinction. The recognition of Confirmation as an act complementary to Immersion and specially connected with the promised gift of the Holy Spirit for the strengthening of the Church appears to be common to all the contributors. Bishop A. J. Maclean expounds with much learning the theory and practice of Confirmation in the Church from the end of the Apostolic Age till the Reformation. But the longest and most important of the eight essays contained in the book is one by Canon Ollard of some two hundred pages, in which he sets forth the results of his researches into the history of Confirmation in the Anglican communion from A.D. 1500 to 1850. He brings out the relation of Calvinistic theology to the interpretation of the accounts of Ac 8 and 19, which form the 'acid test' for the teaching about Confirmation. He dwells appreciatively on Jeremy Taylor's 'Discourse of Confirmation,' an unrivalled and even unapproached work. And he concludes that the teaching, that by the laying on of the bishop's hands a gift of the Holy Spirit is given, appears as clearly in the nineteenth century as in the formularies of 1537 and 1540. Confirmation Rites, Confirmation in the Roman Catholic and Eastern Orthodox Churches, Confirmation and Baptism, the Theological Implications of Confirmation, are the other subjects treated, the last-named being by Dr. H. Maurice Relton.

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The latest Fernley Lecture was delivered by Dr. A. S. Geden, a keen student of Eastern religions as well as of the Old Testament. He entitled his theme *The Evangel of the Hebrew Prophets* (Epworth Press; 5s. net). By putting a very generous interpretation upon the word 'prophet,' he draws the whole of the Old Testament within the orbit of his discussion, with the result that about two-thirds of his book constitutes a sort of Introduction to the Old Testament, with special emphasis on its spiritual value. The freshest and most valuable chapters are the three in which he discusses Parable and Metaphor in the Old Testament, The Old Testament Prophets and Nature, and the Old Testament and Art. The book leaves a powerful impression of the unity of the Old Testament amid all its diversity. It is thoroughly well informed, friendly

to criticism, but cautious with a slightly conservative bias; for example, Dr. Geden is inclined to retain the paragraph on Judah in Am 2. But he frankly recognizes the presence of more hands than one in Ecclesiastes, which he regards as 'a volume of contributed essays, not the work of a single author.' Dr. Geden is too well acquainted with the difficulties of Old Testament Introduction to be dogmatic; he offers, for example, a balanced discussion of the *pros* and *cons* of the Elihu speeches in Job. His knowledge of the East enables him to throw light on the prophetic style and temperament, and he takes occasion to remind us how small a part logic, as we understand it in the West, has to play in carrying conviction home to an Eastern audience. In the last chapter the permanent contribution of the prophets to religion in presenting a God who is all-powerful, holy, just, and kind is persuasively set forth.

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*The Masterpiece of Jesus*, by Mr. Frank Cox (Epworth Press; 2s. 6d. net), is a series of studies of Jesus as Teacher, Ruler, Worker, and Leader. These titles are derived from the four Greek words in the Gospels which are all translated 'Master' in the English Bible. 'Each of these aspects of the Mastership of Jesus corresponds exactly to one of the four aspects of our Christian calling, as these are seen in our Lord's own teaching. These may be described as the School, the Kingdom, the Vineyard, and the Journey.' The writer pleads for the absolute lordship of Christ over all the departments of our human life. A useful appendix contains questions and topics for use in study circles.

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In his work, *The History of the Church in France, A.D. 950-1000* (Epworth Press; 7s. 6d. net), the Rev. Douglas W. Lewis, D.D., publishes a thesis approved by the University of London for the degree of D.D., the publication being aided by a grant from the University. While the author writes from the standpoint of a convinced believer in the Protestant Reformation, he is persuaded that the Mediæval Church, with all its faults, represented the best life of the world, and preserved civilization from collapse. It is one of the most obscure periods of Church History he seeks to illuminate, and in the endeavour he has made diligent and careful use of sources and authorities. Sometimes one feels that the pages are too closely packed, sometimes one desiderates more adequate

documentary support of the judgments (as, for example, in the reference to the millennium), but the work taken as a whole appears to be as interesting and reliable as it is undoubtedly learned. Perhaps it will surprise some readers to gather from Dr. Lewis' volume how much movement there was both in the outer and the inner life of the Church in the times of Lothaire and Hugh Capet.

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For those who are interested in Oriental literature and problems a sumptuous feast of suggestions is provided in the *Transactions of the Glasgow University Oriental Society*, iv., edited by the Rev. John Muir, B.D., and published by the Society. We use the word 'suggestions' designedly, for only two of the original papers are reproduced in full: of the others only abstracts, within the limited space, were possible. But the abstracts are long enough to convey real stimulus and suggestion, and the variety of the volume furnishes pabulum for every conceivable taste. On the Hebrew side there are articles on the Psalms, on the names of God in Genesis, on the Old Testament in the New, on Jewish superstition, on the law of retaliation, etc.; while Arabic interests are well represented by articles on Muslim traditions, Muslim schools in Syria, Arabic charms, Arabic numerals, the Caliphate, etc. And the Semitic interest, though predominant, is not exclusive: there are, for example, articles on superstitions in Southern India, and on Chinese Script and its significance for students of Chinese history. When it is added that these discussions are all conducted by competent and mostly well-known scholars, such as Professor A. R. S. Kennedy, Professor W. B. Stevenson, Dr. T. H. Weir, etc., it will be obvious that this is a volume which no one interested in the East, ancient or modern, can afford to neglect.

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Dr. Moffatt's *Translations of the Old and New Testaments* require no commendation. So it will be sufficient to state that the publishers, Messrs. Hodder & Stoughton, have now issued them in the more convenient form of one volume. The price of the volume is 20s. net. The title is *New Translation of the Bible*.

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The Kingsgate Press, London, send out a series of volumes under the general title of 'Christian Education Manuals,' of which the first six have

reached us. They are meant to cover the Christian life in a broad sense, including belief as well as practice. The titles will speak for themselves—*Baptist Principles, Man and his Character, The Christian Citizen, The Why of our Faith, Understanding the Bible, and Christian Education in the Church*. Two of the books are frankly Baptist in their standpoint, but the others are quite general in their treatment, and may be read (as, indeed, the first two also may) with profit and interest by any one. We confess to being most attracted by those on the Bible and on Education. Nothing more reasonable could be found on either subject. The Bible is dealt with in a thoroughly believing and yet thoroughly modern fashion. Misunderstandings are cleared away and the authority of Scripture is based on a perfectly secure foundation. We find ourselves in close and emphatic agreement with Mr. P. T. Thomson in his views on religious education, which rightly direct the teacher's mind to the development of the child's personality, and especially of that which is deepest in it, the spark of the Eternal. We commend these little books cordially, not only because they are modern and alive, but because of the ability with which they are written. It is to be hoped they will have a wide circulation. The price is 1s. net, and the writers are the Rev. H. Wheeler Robinson, D.D.; the Rev. F. Townley Lord, B.A., D.D.; the Rev. A. J. Nixon, B.A., B.D.; the Rev. P. T. Thomson; the Rev. E. E. Hayward, M.A.; and the Rev. Henry Cook, M.A.

*Virginibus Christi*, by Mother St. Paul (Longmans; 4s. 6d. net), contains a series of twenty-five short talks to nuns on the culture of the Christian life. In a brief foreword the hope is expressed that they 'may be useful to others beyond the little community to which they were originally given.' The frequent references to the 'religious life' and the circumstances of the convent may make the book less attractive to other readers, but the addresses are full of wise Christian counsels fitly expressed.

In a little work entitled *Seven in Scripture* (Marshall Brothers; 2s. 6d.), Mr. R. McCormack seeks to restore and establish the true text of Jn 17 and other passages in the Gospels. The occurrences of the number seven supply the clue. These are said to constitute God's secret mark upon

Scripture in order to establish its Divine origin beyond cavil. Readers of *THE EXPOSITORY TIMES* will have no difficulty in forming their own conclusions as to the validity and value of these studies in the 'heptadic structure' of Scripture.

Dr. Hartwig Hirschfeld has written a short *Literary History of Hebrew Grammarians and Lexicographers*, accompanied by unpublished Texts (Milford; 5s. net). With great learning he traces the work of successive scholars from the tenth to the sixteenth century, and helps us to feel how much hard thinking and scientific research lie behind the smooth statements of our modern Hebrew Grammars and Lexicons. Interspersed translations of certain sections of the work of these pioneer scholars add greatly to the interest of this learned book.

The interest which Miss Christabel Pankhurst has recently shown in the Second Coming is generally known. She has taken up the subject with characteristic ardour and supports her views with considerable intellectual and literary power. In *The World's Unrest* (Morgan & Scott; 5s. net), she argues for the imminence of a personal return of Christ to reign visibly on the earth. All hope of further progress of the race is illusory; the only possible solution is by a Divine apocalypse. Miss Pankhurst is deeply impressed by the work and plans of Mussolini, which she regards as one of the principal signs of the end. Just as the Roman Empire held the field at the time of the First Coming so a reconstituted Roman Empire will precede the Second Coming. The survey given of world politics is extremely cursory, and the method of interpreting the Scriptures is uncritical to the last degree. Events and texts are simply drawn from any quarter without discrimination to support the writer's theories. Some of the suggestions made are extraordinary, as that 'the Antichrist and his hosts will reckon that science enables them to thwart Christ's purpose to return. . . . By radio-activity they will seek to disturb and make impassable the upper atmosphere.' One would gladly pass over these extravagances, however, to pay tribute to the passionate loyalty to Jesus Christ which breathes through the pages. 'There is but one sure line of progress traceable through history, and that is the progress represented by God's carrying out of His purpose to bring in

everlasting righteousness through Jesus Christ our Lord.' 'To be for Christ—that is the important thing.' There all Christians will find themselves in cordial agreement. \_\_\_\_\_

Some years ago Dr. R. J. Campbell drew the attention of the Rev. F. G. Frost to the Works of F. W. Robertson. The outcome of that has been the publication this year of an excellent Anthology arranged by Mr. Frost, to which Dr. Campbell writes an introduction. The title of the volume is *The Message of F. W. Robertson* (Nisbet; 4s. 6d. net). It is specially suitable that the Anthology should appear this year, the Centenary of Holy Trinity Church, Brighton—that church which was made famous by the six memorable years when Frederick William Robertson ministered there. \_\_\_\_\_

A third edition has been issued of *The Reformation in England*, by Mr. W. H. Beckett (R.T.S.; 3s. 6d. net), which is partly an abridgment of 'The English Reformation of the Sixteenth Century,' by the same writer. It is a concise, lucid, and fair statement, while manifestly the work of a convinced Protestant and Evangelical. Not the least useful feature of the book is an appendix containing a carefully selected bibliography, while at the close of the various chapters helpful hints are given as to further reading. \_\_\_\_\_

Under the title of *The Western New Testament* (Routledge; 5s. net), the Rev. E. E. Cunningham, M.A., formerly Vicar of Llangarron, offers us a new translation of the New Testament based on the version of A.D. 1611. The Greek text used is E. Nestle's in the edition of his Greek Testament published by the British and Foreign Bible Society. The translation is competently done, and the Introduction contains pertinent criticisms in detail of both the Authorized and the Revised Versions. Among the many modern versions in English of the New Testament there appears to be room for Mr. Cunningham's version, which strikes a happy mean between the literalness of the construe and the freedom of the paraphrase, and incidentally

provides an excellent 'key' to the Greek text. \_\_\_\_\_

Two more volumes have just been added to Canon Sell's admirable series of commentaries on the Old Testament. They are on *Leviticus* and *The Kingdom of Judah* (S.P.C.K. Depository, Vepery, Madras; 1 rupee; Church Missionary Society, Salisbury Square; 1s. 6d. each). They display the same power as the earlier volumes to present the results of sound and extensive scholarship in a thoroughly popular way. It is a great convenience to have the facts relative to the story of Judah sifted out from the Book of Kings and presented so as to form a consecutive story, and Canon Sell has wisely availed himself of the prophetic literature to give colour and incident to his story, pertinently remarking at one point that 'a study of the writings of Isaiah and Micah is absolutely necessary if the historical books are to be intelligently understood.' The Canon's treatment of his sources, though always edifying—for he has the pastor in view—is always frank: he is not afraid, for example, to speak of contradictions subsisting between Kings and Chronicles.

Of even greater value perhaps is his commentary on *Leviticus*, a book which contemporary emphasis on prophetic literature has tended to throw into the shade. Here Dr. Sell is very much at home; his intimate knowledge of Arabic literature and religious usage has enabled him to adduce many striking parallels. Many scholars would support him in the view that the attitude of the pre-Exilic prophets was 'not an absolute but a conditional rejection.' He is familiar with the most recent literature and knows the illustrative value of Frazer's 'Folk-Lore.' It is refreshing to meet such a comment as this, 'In the Christian Church there is no sacerdotal priesthood.' With this the author of the Epistle to the Hebrews would cordially agree. Canon Sell's commentaries are being translated into three of the principal languages of India, and have already been found very serviceable to Indian pastors. We do not wonder. Many a pastor at home would enlarge his knowledge and power by making the acquaintance of these excellent and inexpensive commentaries.

# The Idea of God in the Psalms.

BY F. HERBERT STEAD, M.A., LONDON.

## II.

THIS conception of God as more than all the world to us is an abiding heritage to our faith. We do not torture ourselves with the false theory that perplexed the Psalmists: from that the Crucified has for ever delivered us. But to our most enlightened Christian faith, the supremely Trust-worthy One is also the Inexplicable. The things that our faith demanded as touching the Kingdom do not come to pass. Prayer for what is manifestly and incontrovertibly to our thinking included in the will of God, is not answered. The very opposite of what the highest and least selfish in us expected takes place. Our hopes are broken, our faith is shattered, we are enveloped in 'clouds and darkness'; the Numinous confronts us: what has happened seems to our keenest vision to be utterly wrong, utterly mischievous, utterly alien to the purpose of God. We may not be able to blame ourselves for the overturn; and even if we do find ample cause of blame in our poor selves, we know He would not inflict penal disaster if our main aim was right. For us, too, there is no eudæmonist solution. But there is for us, as for the Psalmists, the personal solution, the embosoming of the human personality in the Divine, come what will:

*Si fractus illabatur orbis,  
Impavidum ferient ruinæ:*

not by hard Stoical *αὐτάρκεια*, but by the sufficiency that is of God,

The feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in the darkness  
And are lifted up and strengthened.

One marvels how this high faith sprang up and was maintained through the long post-Exilic period. For the Psalms, whensoever or by whomsoever originated, were (as is generally admitted) selected, edited, revised, gathered into the collections now found in the Psalter, after the Exile. They reflect, therefore, the post-Exilic faith. The glowing prophecies of what would happen after the Return, which had emboldened the exiles to face the long march over the desert, remained utterly unfulfilled. The wealth and splendour, the

power and grandeur, which reach their crowning portrayal in the Second Isaiah, were never attained in Zion. The returning exiles found themselves in a most precarious and unenviable condition: small in numbers, poor, unprotected among enemies, granted a very uncertain liberty under Persian satraps, often attacked, not seldom ravaged, their walls when built no sure refuge, their Temple, even, devastated and defiled. The disillusion must at times have amounted to an agony. The contrast between what they had been promised and what they really experienced might have flung the people into pessimism, doubt, and despair. Yet it is just in that long-drawn-out disappointment we hear the people singing, making a joyful noise unto God, exulting in Him; and their songs have become the music of the world.

How came this about? What led to this extraordinary result which seemed at such variance with the actual environment? The people might have been kept alive by the well-organized hierarchy, by the regular performance of the Temple cult and by the thick zereba of the Law. But these things would not have produced the burst of spiritual melody which has charmed the generations. The Psalms are a miracle of literature. Their production is a miracle of history. I can only trace them to a special gift of God bestowed upon that struggling group of returned exiles. The Psalms sprang out of the close fellowship of worship. They express the deep social realization of the presence of God. In the Temple and in the associations of which it was the centre, the people came close together in the adoration of Yahweh. What Jesus later promised to His followers, 'Where two or three are gathered together in my name, there am I in the midst,' was in a measure anticipated in the constant succession of Temple worship. Whatever brawls and disappointments there might be without; there within was the bondkinship intensely real: *חסד* was an abiding fact. The solidarity of Yahweh and His people was a palpable experience. At times so vivid was the realization of His presence that, we are told, the priests in adoring awe ceased to minister.

And those of us who cannot find an explanation of Hebrew prophecy in the merely human environment, but believe that the Central Personality of the universe shaped and called, endowed and empowered, Amos, Hosea, Isaiah, Jeremiah, and the rest, cannot withhold the conviction that the *social inspiration* of the worshipping community which produced the Psalms was as real and as special as the personal inspiration which was given to the prophets. Social inspiration—that it was which kept the people not only alive, but vibrant with unquenchable faith and vocal with triumphant song. By a supernatural gift of God, a social life was bestowed and fostered so intense and deep as to be more than national, and to be feeling its way to becoming universally human. In the Temple courts Yahweh was socially conceived, socially perceived, socially received. The joy of that self-bestowal is echoed in many and many a Psalm:

A day in thy courts is worth a thousand (84<sup>10</sup>).

My soul thirsteth for God, for the living God:  
When shall I come and appear before God? (42<sup>2</sup>),

Then will I go unto the altar of God,  
Unto God the gladness of my joy (43<sup>4</sup>).

In the multitude of thy *חסד* will I come into thy house (5<sup>7</sup>).

I love the habitation of thy house,  
And the place where thy glory dwelleth (26<sup>8</sup>).

One thing have I asked of Yahweh,  
That will I seek after:

That I may dwell in Yahweh's house all the days of my life:

To behold the delight of Yahweh . . . (27<sup>4</sup>).

We have thought on thy *חסד*, O God, in the midst of thy temple (48<sup>9</sup>).

Out of Zion, the perfection of beauty, God hath shined forth (50<sup>1</sup>).

O Zion . . . all my fountains are in thee (87<sup>7</sup>).

My soul longeth, yea, even fainteth, for the courts of Yahweh (84<sup>3</sup>).

Such intense social experience reaches home to the core of humanity and to the heart of God. It is implicitly always, and often in the Psalms explicitly, universal:

Thou art the confidence of the ends of the earth (65<sup>5</sup>).

All the ends of the earth shall turn unto Yahweh (22<sup>27</sup>).

The refrain:

Oh that men would praise Yahweh for his goodness,  
And for his wonderful works to the children of men!  
(107<sup>2</sup>).

shows us *חסד* extending beyond the confines of Israel and reaching to all men:

The earth is full, O Yahweh, of thy *חסד* (119<sup>64</sup>).

The bud is almost bursting into the flower of God's solidarity with humanity. And a proof of this is the general adoption of the Psalms as the song-book of the race.

Modern criticism has not only conferred upon the world the discovery of the prophets of Israel; it has made the period between the Return and the rise of the Maccabees luminous with the glory of the social revelation of God in the Psalms. The former gift disclosed the Divine potency of human personality: the latter the Divine potency of human society.

In the light of the suggestions I have made, it remains for me to glance at one or two illustrative Psalms:

Ps 90 is perhaps the most wonderful exhibition of the paradox of psalmic religion. It opens in majestic strain. God is one: Creator of the world, eternal. On His human side, He is our abode, our home, our refuge in all generations. So far all is stately, helpful, and worthy of its theme. Then follows the contrast between God's eternity and power, and the brief and frail life of mortal men. It is couched in terms that sharply collide with the opening verse. Our abode or refuge in all generations now becomes our fierce and angry Tormentor. He crushes us to dust. He sweeps us away as in a flood. We fade like the ephemeral grass under the heat of His anger. In His anger we are consumed: in His rage we flee away. All our days pass in the ebullition of His wrath. Our poor seventy years are but a moan, and any years beyond that limit are but labour and vanity. Our dread is proportioned to the outburst of His wrath.

These verses remind us of Browning's 'Caliban on Setebos':

He doth His worst in this our life,  
Giving just respite lest we die thro' pain,  
Saving last pain for worst,—with which, an end.

Who made them weak, meant weakness He might vex.  
So through all the strata deposited by prophetic thought and popular ethics, shoots up the ancient Thunder-God:

Fast invading fires begin! White blaze—  
. . . and there, there, there, there, there,  
His thunder follows! Fool to gibe at Him!

Then the later and nobler faith begins with much tremor to return. The thunder-storm of Divine wrath may pass—though a few lines before, all our days were spent under the shadow and terror of it—how long will it last? Come back! Have mercy! Satisfy us with Thy חסד. Let Thy sunshine last as long as Thy raging storm. Show Thy splendour to our children. Let Thy horrors give way to beauty, Thy beauty. Wither not up our poor efforts in the heat of Thine anger, but establish them.

What a bundle of contradictions the Psalm contains! After the calm dignity of the first lines, the writer yields to spasm after spasm of terror, of abject contrition, then of suppliant hope, and finally of a faith slowly recovering.

Ps 36 offers a contrast of another kind, not between Yahweh enraged and Yahweh appeased, but between the oracular utterance of the depraved conscience that our evil conduct is no concern to the Deity, that evil may be designed, and spoken, and done, without fear of detection or punishment; and the ecstatic ascription from the devout heart to Yahweh of moral perfectness. The most joyous confidence is expressed:

O Yahweh, thy חסד is in the heavens;  
Thy faithfulness reacheth unto the skies.  
Thy righteousness is like the mountains of God;  
Thy judgements are a great abyss.

In this last line the Numinous emerges, not of the fulminant kind. The Psalmist is absolutely sure of the perfect character of Yahweh, His חסד, His fidelity to the bondkinship, His steadfast adhesion to the purpose of חסד; but His judgements are beyond our explaining or understanding; they are as unfathomable as the Abyss. The glad heart sings on:

Man and beast thou preservest.  
How precious is thy חסד, O God!  
Men shelter in the shadow of thy wings.

Then there is presented the Source of this exuberant faith:

They gorge on the fatness of thy house;  
And of the torrent of thy delights thou givest them to drink.  
For with thee is the fountain of life:  
In thy light we see light.

In the worshipping fellowship they come on God: they share His joy; they know Him the ever-springing jet of life; in His light they see all life irradiated; He bestows true vision.

Ps 115 is a triumph-song, occasioned by some signal victory over idolatrous foes. To Yahweh is all the glory ascribed. The contrast here is between the hand-made images, motionless, powerless, helpless, and Yahweh, the Creator of the universe, omnific Occupant of the heavens, Bestower of the earth upon men, Help and Shield to nation and priest and convert. The conception of God is seen expanding from national limits towards the universal, from Israel through non-Israelitish adherents (them that fear Yahweh) towards humanity.

Ps 139 is late. It is unique: it is like no other psalm. It shows the universalizing process in its intensive phase. There is no taint of particularism about it. It contains no mention of Israel, Zion, priesthood, or sacrificial cult. It is inwardly, universally human. Just as little has it, with all its suggestions of philosophy, any taint whatever of Greek speculation. There is no abstract thought in it; all is concrete, vivid, personal. The Chief Figure in it is as far removed as possible from anything like Aristotle's *νόησις νοήσεως*. Yahweh is throughout personal; if one may say so, personality to the *n*th power. And it is as personality accompanying, scrutinizing, forestalling personality, that He is presented. Omniscience is implied: He knows and foreknows thought, word, deed, the hidden processes of prenatal life. Omnipresence, in Heaven, earth, and Sheol, is definitely asserted. If the poet takes the wings of the morning, as it flutters over the eastern hills and does not end his flight until he pitches his tent beyond the western wave, even there Yahweh's hand is upon him to grasp and to lead. And then the thoughts of this all-encompassing, all-winning Yahweh—no abstractions of the speculative reason, but the living thoughts of the living God—how precious are they; how great are their heads; chapter after chapter of the Divine thought he turns over in his mind, and delights in their priceless value. Ethical content appears in the closing verses, in a truculent assertion of hatred to the enemies of God; and in a request for the scrutiny of his motives:

Search me, and know my heart:  
Try me, and know my thoughts.

The introspective note struck at the beginning sounds again at the close.

## 'Private Vices' and 'Public Benefits.'

BY THE VERY REVEREND W. R. INGE, D.D., DEAN OF ST. PAUL'S.

'From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?'—*Ja* 4<sup>1</sup>.

IN the year 1723 Dr. Bernard Mandeville, a physician, published a book which became famous, called *The Fable of the Bees; or, Private Vices, Public Benefits*. The fable described a hive of bees, who after growing wealthy and great by the practice of fraud and luxury, agreed to turn honest and lost everything. This flippant essay provoked a reply from William Law, the author of the *Serious Call*, one of the most powerful and virile minds that the Church of England has ever produced. Of this reply John Sterling, a competent critic, says that it is 'one of the most remarkable philosophical essays he had ever seen in English.' Law does not argue at length that in the history of nations private vices have not been public benefits. He goes to the root of the matter by attacking Mandeville's thesis that man is only an animal, and moral virtue only an imposture; that human nature is but 'a compound of various passions, which govern him by turns, whether he will or no.' 'The province,' says Law, 'which you have chosen for yourself is to deliver man from the encroachments of virtue and to replace him in the rights and privileges of brutality; to recall him from the giddy heights of rational dignity and angelic likeness to go to grass or wallow in the mire.' Which is the truth? This estimate of human nature or that of the Book of Genesis: 'God said, Let us make man in our image, after our likeness'—'a declaration of the dignity of man's nature, made long before any of your sagacious moralists had a meeting.' What are we to say about the origin of virtue? 'In one sense it had no origin—that is, there never was a time when it began to be—but it was as much without beginning as truth and goodness, which are in their natures as eternal as God. But moral virtue, if considered as the object of man's knowledge, began with the first man, and was as natural to him as it was natural to man to think and perceive, or feel the difference between pleasure and pain. The reasonableness and fitness of actions themselves is a law to rational beings; nay, it is a law to which even the Divine Nature is subject, for God

is necessarily good and just; and it is the will of God that makes moral virtue our law, and obliges us to act reasonably. Here is the noble and Divine origin of moral virtue; it is founded in the immutable relations of things, in the perfections and attributes of God, not in the pride of man, or the craft of cunning politicians. Away then with your idle and profane fancies about the origin of moral virtue. For once turn your eyes to heaven, and dare but own a just and good God, and then you have owned the true origin of religion and moral virtue.'

There are words and phrases here which belong to the eighteenth century and the controversy with the Deists. But Law's position is plain. The moral sense has an absolute sanction, being part of the nature of the God who made the world and what we call the laws of Nature. Morality or virtue is and always has been natural to man, who was made in the image of God; and his social happiness here, no less than his individual happiness hereafter, is bound up with his obedience to those higher impulses which are in truth the law of his being.

The theory that private vices are public benefits has seldom been stated so crudely and offensively as it was by Mandeville. But in its essence it has often been held, defended, and acted upon. It was the source of much of the optimism of nineteenth-century political thought. The business man, it was held, though his one aim in life is to make a fortune for himself or his family, is, by an admirable dispensation of Providence, doing the very best thing for his country and for the progress of mankind. In a State where every one is personally interested in producing and offering what his neighbours want, every one will get what he wants at the lowest price without appealing to those lofty motives which are inoperative in the majority of men. So competition is to produce all the advantages of co-operation, having itself the great advantage of being natural to man; for we all wish to make money, and we do not all wish to help each other.

Thus our grandfathers thought that some private vices were public benefits. The opinion seemed

plausible for a time; that was in fact the time when the nation was expanding most rapidly. But the beneficent consequences of keen competition were in a sense accidental, and were bound to be transitory. It was not realized that the same desire to make money which had created many useful and flourishing private businesses would after a time lead to great combinations aiming at monopolies; that the manufacturer would be swallowed up by the international banker; that the wage-earners would form their own combinations against the capitalist and consumer alike. Our grandfathers regarded competition as a contest in serviceableness; as we see it, it is quite as often a conspiracy of unserviceableness. Private vices and public benefits no longer pull together; they get sadly in each other's way.

Moreover, our grandfathers seldom contemplated that acquisitiveness would organize itself so completely as to turn a whole nation into a gigantic business Trust. Yet this was exactly what was happening in Germany, and it is the logical result of the maxim 'Private vices are public benefits.' The private ambition of one nation was defended as being really a benefit to the whole world which was to be drilled by it into greater efficiency. The Germans, however, knew that when their aims became manifest they would have to fight for them; and they determined to strike first. Hence the recent war. The private vices of nations—their patriotic aggressiveness and inordinate pride—have not proved public benefits; they have almost, if not quite, wrecked our civilization.

The doctrine which inspired Mandeville and incensed William Law has not been accepted without protest. Martineau declared that 'From "each for self" to "each for all" there is *no road*.' And Herbert Spencer pronounced the impressive warning that 'There is no political alchemy which can extract golden conduct from leaden instincts.'

But neither the warnings and protests of good and wise men, nor the terrible breakdown of civilization in the late war, have had any appreciable influence in weakening the widespread belief that through strife and envying, through hatred and malice, through greed and violence, we may arrive at a better social order than we have at present. The advocates of civil war naturally pour out the vials of their wrath against democracy, because it rests on the assumption that there is a common good which all citizens wish to promote, and a

common law which all citizens must obey. They are equally hostile to State socialism, which demands a semi-military subordination of the individual to the State. The new doctrinaires assume an irreconcilable antagonism between classes, and hope to establish a new order by giving full scope to this antagonism.

We have not the slightest wish to identify Christianity with any one of the opinions on which good and sensible men are divided. But this particular type of political thought, by whatever name it calls itself, is flatly and absolutely unchristian. It has all the evils of aggressive militarism without any of the redeeming qualities which make soldiering a school of courage, discipline, and self-sacrifice. It tears to pieces the country which we have come to love as we never loved it before. It degrades human nature, and poisons all the relationships which bring men together in their working hours. And surely we must see that it is a short cut to national suicide. How can a house divided against itself ever hope to stand? What bond of union is there even between the various trades which may for a time combine for war against society? How can any good come out of broken contracts, dishonest work, organised terrorism, and callous cruelty?

Was not William Law quite right when he said that the root of the whole evil is an acceptance of human nature at its worst, and a blind hope that somehow or other chaos will evolve order out of itself? If we could not find better texts in the Bible, we might well go back to the Stoics, who bravely maintained that men are framed for co-operation, not for mutual injury, and that the law of Nature sanctions and demands a life of duty, obedience, and service.

What are the good things which we are not ashamed to desire for ourselves and our country? What are the things which we are not ashamed to pray for? In seeking these good things for ourselves or for others, are we driven inexorably in the direction of strife and war? Do we find that the pursuit of these things divides us into jarring and at last warring factions? Do these objects disintegrate a nation, so that it is useless to its friends and contemptible to its enemies?

On the contrary, we know that as soon as we live on the higher plane of our nature, as soon as we remember that we are children of God, redeemed by Christ, and citizens of a better world

than this; as soon as the prayer 'Thy kingdom come, Thy will be done,' comes to life in our minds and shines before our eyes as an ideal and a glorious promise, we are drawn together, irrespective of class and even of nationality. As fellow-workers with God we are all fellow-workers with each other; we have no irreconcilably discrepant interests, because we are all fellow-workmen, bringing, in St. Paul's famous picture, to the building of the Temple of God, the Temple raised on the only possible foundation, Jesus Christ—bringing the diverse materials which are our life's work, in the hope that the Master-Builder will find a use for them, and that they will stand the fire on those Days of Trial, when Christ 'is sifting out the hearts of men before His judgment-seat.'

We are tired of the word 'reconstruction,' but let us dwell upon it for a moment, since it is one of St. Paul's favourite metaphors, as in the passage which was in my mind. We have to rebuild our national house, which we hope is part of the Temple of God, to be built in co-operation by all the nations of the earth. Each of us has to bring a stone, a living stone, as St. Peter says; and these living stones are ourselves, as our characters find expression in our lives. 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men.' 'Not with eyeservice, as men-pleasers; but in singleness of heart, fearing God.' Are we to be content

to bring rotten materials to that building? How can any 'reconstruction' take place under such conditions?

Christ offers us peace instead of war—'Peace on earth, good will to men.' 'Let the peace of God rule in your hearts, to which also ye are called in one body.' 'In His will,' as Dante says in a famous line, 'In His will is our peace.' Peace, which we longed for during the four glorious and terrible years of national conflict; peace, which we have longed for even more ardently through the inglorious and degrading civil troubles of this year; peace is within our reach, and on easy terms. 'If ye be risen with Christ, seek those things which are above.' Believe that human nature is not the mean and brutish thing that it sometimes appears. Believe that we were not meant to hate and devour one another, but to help each other, forgetting all those foolish barriers of class and race and sect which Christ levelled once for all. 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' Are these words true, or are they not? We know that they are true, so true that we have kept them bedridden in the dormitory of our souls, and have forgotten them. It is time to bring them out. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

## Recent Foreign Theology.

### Christology.

PROFESSOR RADE pursues his plan of treating the whole dogmatic field in his own practical and distinctive fashion. This is volume two of the whole work;<sup>1</sup> more accurately, perhaps, part two of volume one. Its subject is the Person and work of our Lord. He studies in order three efforts to read the secret of Christology. First, the Logos Christology, which ends, as he puts it, in a *cul de sac*, from which there is no escape save through the illegitimate bypath of Kenoticism. (This estimate of Kenoticism, I should tend to say, is

<sup>1</sup> *Glaubenslehre*: ii. 'Christus,' von Martin Rade (L. Klotz Verlag, Gotha; 1926; Mk.4).

overmuch preoccupied with the very vulnerable details of especially the earlier systems, without an adequate attempt to get at the *principle* of which they were more or less clumsy applications, but which wins the assent of every Christian heart, viz. the truth that God has stooped down to bless us in His Son, and has done so at infinite cost.) Next, the movement revolving round 'the historic Jesus,' which Rade declares (and proves) has sought to extract from historical research purely religious values which it can never yield. Thirdly, Christological speculation, elaborating the Christ-idea more or less in independence of the gospel record. His observations on the Logos Christology, though in some degree familiar, are weighty

and pointed, as well as reminiscent of criteria which a careful study of New Testament faith can never fail to suggest. He enumerates three chief reasons why the *Leben Jesu* movement fell off. (1) The rise of the eschatological reading of Jesus' self-consciousness and message; (2) the appearance of novels with the historical Jesus as their central figure; (3) the currency of the legend that Jesus had never lived at all, a legend gravely offered as serious history. All these forced people to ask whether faith can rightly be asked to submit to the tyranny of technical scholarship. In Rade's chapter on speculative thought, he gives a page or two to Rittelmeyer; an evidence of the progress made in modern Germany by the Christian Theosophical Movement.

Throughout Rade has set himself to elicit the genuine beliefs about our Lord which prevail, and do saving work, in the living Church. That is an echo of Schleiermacher, with reservations; but it hardly appears to be any more valid as a definitive method than in its earlier form, and in point of fact Rade does not hesitate to indulge his critical faculty on current tenets, when they call for scrutiny. This would hold especially of his study of Atonement doctrine. Here he sketches past thought very briefly. He points out that there must be a reason—and a good reason—why it has become much less frequent than before to speak of the *merits* of Christ; believers put their infinite sense of debt to the Redeemer in another form now. 'Merit,' it is perceived, is a concept of extremely doubtful standing in ethics. Rade speaks with fine warmth and insight of Christ's solidarity with His people in life and death. He holds, as Bushnell did, that love and vicariousness are inseparable, and admirably observes that 'the doctrine of vicarious suffering is by many people wrongly confused with the doctrine of satisfaction. But these are two quite different ideas, which do not in the least involve each other.' We are shown, too, that it is idle to deny to Christ's work all effect upon God. Did it not have the effect of satisfying His fatherly heart? Had it no value for God that His Son should offer Himself as the vessel and instrument of His Father's grace? Who will venture to deny this joy to the Creator and Ruler of men?

The same richly and profoundly Christian spirit pervades a brief treatment of the Lord's triumph over death. Rade deprecates, I think justly, the

tendency in quite recent theology to do too much honour to death by making it the chief, and not only the last, enemy. Christ has put death in its place, under His feet; and it is Eastern, not Western, to make the gospel mainly a message of hope for immortality. In his discussion of the Easter narratives, he would have gained, surely, by recognizing frankly that 'resurrection' is a word relative to the body, and that if no physical triumph took place, we really need a new term.

Though in certain ways more popular in style than other systems, Rade's book gives a very full account of the orthodox background of present-day Church thought. Older views are stated with the most scrupulous fairness. No theologian known to me can use the classics of the hymn-book with such doctrinal effect. He has a strong communal sense—as he puts it, we cannot have Jesus without having the disciples too. Also he is invariably interesting and lucid in every line and paragraph; he lacks, to use his own phrase, 'the charism of obscurity.'

By this time it is unnecessary to dwell upon the merits of Otto's well-known book,<sup>1</sup> so admirably translated into English three years since, by Mr. J. W. Harvey. Already Mr. Harvey's rendering has reached a fourth impression; there have also been translations into Swedish and Spanish, while others into Italian and Japanese are under way. Since the first edition of *Das Heilige* appeared in 1917, Professor Otto has collected a good many appendices, sometimes of great doctrinal interest, in a separate volume, together with various new ones, so that we are now fairly well equipped for the study of what even its unfriendly critics must allow to be one of the most stimulating and captivating works that have recently been submitted to the theological public. This new German edition, the fourteenth in nine years, has been revised and added to; among the additions are to be found some unusually apt quotations confirmatory of the author's findings. It has been beautifully printed and bound. Everything about the volume is attractive except the hideous picture of Durgā, a Bengal goddess, which faces p. 84. Still, 'there are many voices in the world, and none of them is without signification.' In future editions—for this can scarcely be the last—Professor Otto might

<sup>1</sup> *Das Heilige*, von Rudolf Otto (L. Klotz Verlag, Gotha; 14th Ed., 1926; Mk. 5).

do well to caution some of his more thoughtless admirers, who have inclined to play off his insistence on the alogical or non-rational elements of religion against the ethical quality of Christianity. Except for a few sentences in his supplementary volume, mentioned above, I have not found anything in Otto himself to encourage this; but it is a distinct peril for less balanced minds.

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## Varia.

THEO BAUER has discussed in *Die Ostkanaanäer*,<sup>1</sup> the much debated hypothesis of the so-called 'Amorite' empire, of which in the English-speaking world Professor A. C. Clay has been the most brilliant protagonist. This empire is supposed to have come into being in the west of Babylon and Mesopotamia about the beginning of the third millennium B.C. Bauer flatly denies the existence of this empire: he even avoids the word 'Amorite' in this connexion on account of its ambiguity, as its connotation changed markedly in the course of the centuries, and prefers to speak of the Eastern Canaanites, or at least of the language they spoke, as East Canaanite. He rests his case upon a very minute examination of the extant proper names found in contracts, letters, seals, and name-lists of the period in question, and he follows this up with a grammatical sketch of East Canaanite deduced from these names, in which he offers a suggestive comparison with Hebrew. Considering the paucity of the material, the results are necessarily meagre; for example, there is no plural, and no certain case of a perfect tense; but there is an interesting analogy with the Hebrew ו and 'compaginis' (cf. שמואל). Bauer reaches the conclusion that the language may be regarded as a dialect of Canaanite and represents an earlier stage of Hebrew. The proper names seem to him to suggest that the people who spoke it came from the country east of the Tigris.

In a volume<sup>2</sup> of one thousand one hundred and

<sup>1</sup> *Die Ostkanaanäer, eine philologisch-historische Untersuchung über die Wanderschicht der sogenannten 'Amoriter' in Babylonien* (Verlag der 'Asia Major,' Leipzig).

<sup>2</sup> *Ethnologie und Geographie des Alten Orients*, von Fritz Hommel (C. H. Beck'sche Verlagsbuchhandlung, München; M.48).

eleven pages crowded with detail which attests the almost incredible industry of its author, Professor Fritz Hommel discusses the ethnology and geography of the Ancient East. The countries selected for special treatment are Babylonia, Arabia, and East and North Africa—more particularly Egypt, but the nature of the discussion leads it over occasionally into adjacent lands. Themes of many kinds come up for treatment—the migrations, languages, religions, cultures, etc., of the Ancient East, and exhaustive information about ancient towns, canals, districts, and their administration is found here in bewildering profusion. It is impossible in a brief notice to give even a remotely adequate idea of the contents of a book whose index alone occupies sixty-eight pages of three columns each. Students of Oriental antiquity and not least of the Old Testament will gratefully welcome a work which gathers together so many recondite facts about ancient civilization and presents them in a living synthesis.

Dr. E. L. Dietrich<sup>3</sup> has carefully examined the history and the grammar of the much discussed phrase שוב שבות, collecting and discussing in the light of the versions all the passages in which the phrase occurs. He argues that the noun was originally שְׁבוּת, not שְׁבוּתָה, which is due to a later confusion with שְׁבִי(ת), when the word was wrongly understood as 'captivity'; and further that the difficult transitive שׁוּב is perhaps a simplification of the more correct הִשִּׁיב. Passages like Job 42<sup>10</sup>, La 2<sup>14</sup>, and Ezk 16<sup>53</sup> (of Sodom) show that the phrase had originally nothing to do with captivity or exile. It is really, Dietrich believes, a technical eschatological term, possibly of foreign origin, and is used to indicate the 'restoration of the good old time.' This is a lucid and valuable discussion. On p. 26 correct Hes 89<sup>25</sup> to 39<sup>25</sup>, and on p. 55 παλᾶνός to παλαιός.

Professor Hölcher has thrown out some interesting suggestions on the origin of Jewish eschatology in a lecture<sup>4</sup> in which he criticises previous attempts, all of which he rejects, to explain it as a prophetic transformation of a national politic hope, or to

<sup>3</sup> שׁוּב שְׁבוּת *Die endzeitliche Wiederherstellung bei den Propheten* (Töpelmann, Giessen; Mk.4).

<sup>4</sup> *Die Ursprünge der jüdischen Eschatologie* (Töpelmann, Giessen; Pf.70).

derive it from Babylon, Egypt, or Persia. Persian eschatology, he believes, influenced Jewish, but not powerfully till the Greek period. Following Mowinckel, he finds the origin of eschatology in Israel's own cult, more particularly in the harvest festival which each year marked afresh the accession of Jahweh to His throne; or to be more correct, this is not yet eschatology, for in the cult Jahweh is already present and already King, so that His coming in the future does not need to be an object of hope. But Amos (5<sup>18-20</sup>) by separating 'the day of Jahweh' from the cult may be said to have taken the first step towards an eschatology. It was the Exile, however, interrupting the cult as it did, that centred hope upon the future: in Deutero-Isaiah we see the old liturgical songs transposed to another key. A valuable discussion.

By a series of short but carefully selected extracts from the Avestā, Professor K. L. Geldner<sup>1</sup> has made it easy for all who are interested in Zoroastrianism to enter into direct contact with its sources and to form their own impressions. The first part contains the *Gāthās*, which comprise the original words of Zarathustra; the second part represents the later ecclesiastical teaching. Together they form an admirable manual in which each paragraph has appropriate headings and the comment (in footnotes) is reduced to the barest minimum. The extracts deal with the Kingdom of God,<sup>2</sup> the good spirits, Zarathustra's temptation, the conflict between Ormazd and Ahriman, death, resurrection, etc., and they furnish a brief but living picture of the religion whose ever-recurring emphasis was upon good words, good deeds, and good thoughts.

'Caliph' is defined in 'The Concise Oxford Dictionary' as 'Mohammedan chief civil and religious ruler.' Professor R. Tschudi's lecture on *Das Chalifat*,<sup>2</sup> which traces the Caliphate through its long and chequered history down to its abolition in March 1924, defends the thesis that, whatever the practice may at times have been, the theory and even the law of Islam recognize only the political and not the spiritual authority of the Caliph. The Caliphate is not really comparable to the papacy. The lecture has a special interest in view of recent happenings in the Muhammadan

world. Tschudi raises the question whether Islam could exist without the Caliphate, and answers it in the affirmative.

In a fascinating lecture Professor D. Paul Volz<sup>3</sup> traces the 'demonic' element in Jahweh through the Old Testament. He finds this not only in stories like the smiting of Uzzah or the sacrifice of Isaac, but even in the prophets, in Ecclesiastes, and especially in Job. In the view that the ethical element in the character of Jahweh has tended to obscure its mysterious, uncanny, 'holy' quality, he recalls Otto. It is this demonic quality that explains the 'fear' that is so pervasive a feature of Old Testament religion; and this same quality appears in the elect men, like Moses and Elijah, who are the instruments of Jahweh's purpose. This mysterious quality is perhaps connected with Jahweh's primitive association with the desert, peopled as it was with so many eerie forces. Their ultimate absorption in Jahweh, while it invested Him with this curious incalculable quality, was a contribution of the first importance to monotheism, which, with all the difficulties to which it gave rise—for Jahweh is now the author of everything, evil (Am 3<sup>6</sup>) as well as good—was a vastly worthier solution of the world problem than the easier dualism. It is the great achievement of the prophets to have moralized this incalculable factor in Jahweh and to have brought it into the service of an ethical religion: 'the holy God shows his holiness in righteousness' (Is 5<sup>16</sup>). But to the end the mystery remains, revealing itself in its most poignant form in the Cross. This unusually interesting and provocative lecture furnishes the key to many perplexities in the Old Testament, and sets its whole development in a fresh light.

A fine sketch of the problem of suffering in the Old Testament,<sup>4</sup> marked by insight and religious feeling, was presented by Professor Hans Schmidt to a theological conference at Giessen. The solutions or rather suggestions of a solution in Old Testament are (i) that it is retribution due to guilt—originally connected with the cult, but moralized by the prophets. This may lead to a utilitarian conception of religion (Mal 3<sup>14</sup>). (ii) It may be

<sup>3</sup> *Das Dämonische in Jahwe* (Mohr, Tübingen; M.1.20).

<sup>4</sup> *Gott und das Leid im Alten Testament* (Töpelmann, Giessen; Mk.2).

<sup>1</sup> *Die Zoroastrische Religion (Das Avestā)* (Mohr, Tübingen; M.2.50).

<sup>2</sup> Mohr, Tübingen; M.1.20.

disciplinary; the successive catastrophes in Am 4<sup>6-11</sup> should have had the effect of inducing the people to 'return unto Me.' (iii) It may be simply an inexplicable mystery: this, and not the wisdom and friendliness of the world-system, is the teaching of Job 38 f. (iv) It may be designed for large ends beyond the interests of the individual sufferer, as the stern experiences of Joseph or Hosea suggest; it is for others' sake. (v) It may have, as it were, a mystical value, and lead to a deeper experience of the companionship of God (cf. Ps 73). (vi) God Himself shares the sufferings of men (Hos 11<sup>1-4</sup>). Schmidt follows Mowinkel in regarding the Servant of Jahweh in the songs of Dt.-Is. as the prophet himself. There are interesting suggestions on the text of the difficult Job 19<sup>25-28</sup>, notably מְבַשֵּׁר (for from my flesh), 'God will be my bringer of good tidings.'

The Rev. Gottfried Kuhn, in his view of Ecclesiastes,<sup>1</sup> does not follow in the footsteps of recent critics. So far from regarding it as the expression of unmitigated pessimism, the book is to him 'the vestibule to the New Testament,' and the writer of it is a true son and leader of Israel, whose word in 5<sup>1</sup> could hardly be bettered as a summary of prophetic teaching. Just as for Kuhn the Shulamite in the Song of Songs (6<sup>13</sup>) is the symbol of Wisdom speaking to the intimate friends of God who are 'far ben,' so Koheleth (also a feminine word) is that Wisdom addressing the multitude, who are concerned only with the things that are 'under the sun.' His theme is the vanity of all things *apart from God* (cf. 1 Jn 2<sup>16f.</sup>); the other side of this—the complete satisfaction that men may find in God—is hinted at rather than developed, in accordance with his own principle that as God is in heaven and we on earth, our words should be few (5<sup>2</sup>). This view enables Kuhn to retain the happier and more hopeful passages which many critics relegate to interpolators; for nothing is a 'vanity' to the man who gratefully accepts it as a gift of God and a revelation of His love. This general exposition of the mind of Ecclesiastes is followed by a brief discussion, which illustrates his thesis, of the consecutive sections of the book.

A fine appreciation of the Book of Daniel, both on the critical and the religious side, is offered by

<sup>1</sup> *Erklärung des Buches Koheleth* (Töpelmann, Giessen; M.2.60).

Professor Walter Baumgartner in *Das Buch Daniel*.<sup>2</sup> He discusses its date, its narratives, its visions, its apocalyptic, and its religious value for its own time and for ours. Each of the narratives is believed to have once formed a complete whole and to have circulated independently; and, taken together, they point to the Persian period, so that they are older than the Book in its present form. Similarly, the basis of the vision in ch. 7 seems to be pre-Maccabæan, but later to have been worked over, after the writer's experience of Antiochus. The religious value of the Book is well set forth. 'What arrests us is the keenness with which it grasps and brings out the contrast between the powers of the world and the kingdom of God; the conviction that all world-history, so far from being the sport of meaningless accident, is moving on in giant cycles which only the eye of faith can follow to a goal which is God's; and the rock-firm confidence in the coming of this new order. These are in essence the great thoughts of the prophets. . . . In times of persecution this book has brought courage and comfort, in times of collapse and confusion it has directed the gaze to the coming and the permanent.'

Dr. Martin Thilo, who has distinguished himself by original work on The Song of Songs, Job, and Ecclesiastes, has broken new ground in the discussion of the chronology of the Book of Daniel.<sup>3</sup> He regards the date in the opening verse (605 B.C.) as regulative of the chronology of the book. Seventy years from that date (9<sup>2</sup>), the period of the Chaldæan sovereignty, would, in the author's manner of reckoning, bring us to 537, just a little after the capture of Babylon. On the other hand, sixty-two weeks of years, *i.e.* four hundred and thirty-four years, *starting from* 605 would bring us to 173 (605 to 537 = 70, and 536 to 173 inclusive = 364: 70 + 364 = 434, *i.e.* 62 week-years). This is the date involved in the reference to Onias III. in 9<sup>26</sup>. The 70 week-years Thilo regards as part of a traditional apocalyptic scheme; and the failure of modern exegetes to find an even approximately satisfactory explanation for the 62 week-years has been due to the fact that they wrongly start the computation of the whole period from 586, and of the week-years from 537 (*i.e.* 586 minus 49), thus leaving nearly

<sup>2</sup> Töpelmann, Giessen; M.1.

<sup>3</sup> *Die Chronologie des Danielbuches* (A. Schmidt, Bonn; M.2.50).

seventy years unaccounted for. The explanation is certainly ingenious, and it meets the difficulty felt by exegetes, though at the cost of interpreting Jeremiah's seventy years literally and the 'apocalyptic' seventy years as week-years.

Old Testament students who desire to steer their way intelligently through that labyrinthine literature will find exactly what they want in Professor George Beer's brief conspectus of its contents.<sup>1</sup> It is a lucid presentation, book by book and section by section, of the contents, literary structure and date, as these appear to the eyes of the moderate critic. The book is not an introduction to the Old Testament, but it would be a valuable adjunct to an introduction, and to those who are not technical students it would be a useful introduction to Old Testament science, furnishing as it does an easy initiation into its literary problems, and revealing the course of its literary history.

An interesting feature of the *Zeitschrift für die alttestamentliche Wissenschaft*<sup>2</sup> is the friendly welcome it gives, under the editorship of Professor Gressmann, to articles in English by British and American scholars. Last year, for example, Professor Welch contributed an article on a subject which he has made peculiarly his own, 'When was the Worship of Israel centralized at the Temple?' and another

<sup>1</sup> *Kurze Übersicht über den Inhalt der Alttestamentlichen Schriften* (Mohr, Tübingen; M.4.80).

<sup>2</sup> Zweiter Band, 1925; Dritter Band, 1926 (Töpelmann, Giessen).

on 'The Death of Josiah,' while W. L. Wardle discusses the origins of Hebrew monotheism. There is a very friendly review by the editor of Dr. Moffatt's translation of the Old Testament, and also of 'The People and the Book,' the series of essays by Old Testament scholars edited by Professor Peake. Gressmann remarks that British scholars have the peculiar gift of keeping in continual contact with the practical religious life of their time. — R. H. Pfeiffer, in an interesting article on Edomitic wisdom, suggests that some parts of the Old Testament which seem to reflect a pessimistic or agnostic attitude to life (cf. Pr 30. 31<sup>1-9</sup>) have been influenced by, or derived from, Edom, whose pessimism 'is, in a measure, the result of the depressing environment.'

The most important article in the *Zeitschrift für Kirchengeschichte* is a long and searching criticism by Sebastian Merkle of the literature connected with Bellarmine and a plea for the authoritative disclosure of original sources, on the ground that the interests not only of truth but of the Church are in the end better served by an unvarnished tale than by fulsome panegyrics or the suppression of inconvenient facts. Merkle charges not only the older biographers, but some of the more recent who claim to be working on scientific principles, with cherishing in their historical work the fanciful conceptions of holiness which characterized the writers of the more or less legendary lives of the saints.

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## In the Study.

### Virginitus Puerisque.

Home.<sup>1</sup>

'I will arise, and go to my father.'—Lk 15<sup>19</sup>.

ARE you one of the children who are always asking questions? 'Mummy, why this?' and 'Daddy, how that?' If so, you must be a bit of a nuisance sometimes to grown-ups, you know, chipping in like that when they want to talk about something else. Still, to keep asking questions is the way to learn. And nowadays every one does it.

<sup>1</sup> By the Reverend A. J. Gossip, M.A., Aberdeen.

How? Why? What? Where? they keep on saying; and so because we ask questions, we are learning heaps of things. People wanted to know about the birds—where they go when they leave us—and so on. And so they put rings on some young ones they snared, with a request on them that, if any one happened to catch that bird, he would let it go again, and send word where it had been found. One young bird marked in Scotland was seen over in Norway a few months later; and another in Czecho-Slovakia. And a young gull from Northumberland turned up, where do you

think? In far away Newfoundland of all places. Young though it was, it had struggled against the storms over the wide Atlantic, and had reached the other side! What did it do when it was tired on the long journey? Did it poise itself on the huge rushing billows, and get rocked sound asleep by that fearsome cradle? Any way, there it was, safely over. But all birds come home again, back to the place from which they went. Swallows may fly to Africa, but next year they will rest under the same old eaves. Some gulls come every year to where I spend my holiday, as far from the sea as you can be in Scotland, and on a little islet in a little loch among the heather there, year after year, bring up their family. And then off they go; but always they come back. For something pulls them home.

And it's the same with fishes. People are marking them too, we are told. Some time ago one was caught and let off again at the mouth of the Ythan, away up in the North. And by and by they hooked it in the heart of Perthshire. It had swum all that long, long way, had passed the Don, the Dee, the Tay, and then turned up the Forth, and up the Teith. Because that was its home, it seems, and fish like to go for their honeymoon back to the place where they were born. That something pulls them also home.

And it's the same with men and women. Over all the earth they wander from this little island of ours and live away for years and years. Yet they like to come back, to see the place where they lived as boy and girl, and where their Mother used to be. That queer something pulls them too.

You know the feeling, don't you? It's lovely going for a holiday, and everything is splendid, and every one so kind. And yet sometimes you get a little bit homesick, isn't it so? When you climb into bed, and at home Mother would be tucking you in and she is not there; or when you think of what they are all doing and you aren't sharing in it. That makes you feel lonesome. And glorious though the holiday is, home's best, and you wish you were back.

Ah, but you have another Home, didn't you know? Look at the ninetieth psalm. An old scholar thought it must have been written by Moses. They say he was quite wrong. But it was a bonnie guess. Think of those people blown about the wilderness for forty years, sick of it often, wishing they had some place to call their

own, standing upon the borders of other people's lands and watching them, all with a home to go to every night. And they themselves had none. But yes, thought the old poet, yes, we have. Our Home is God. And He is your Home too. And Home is always far the nicest, isn't it?

This stupid boy thought not, was tired of home. It was so dull, he said. He was fed up with it, and off he flung to have a good time, and be his own master. But he, too, tired of that, got sick of the far country, felt that something pulling him back to his own real place, just like the fishes and the birds. I'm going Home, he said one day, and started.

And you, perhaps, have wandered a long way from God. You have been sulky and cross and crabbed and horrid and mean; have got far, far from home. And aren't you tired of it, and sorry for it all, and homesick to be back again. Ah! Home is far the nicest, and always it's where we're with God that we are happiest. If I were you, I would send Him a telegram, a little prayer, 'Father, dear, I am coming Home'; and I would set off now, out of that dull, lonely land of sulks and crabbedness.

When you came home from your holiday there was Dad at the station, and he ran to you and was so very glad to see you, wasn't he?—though you had clean forgotten to write him all the time you were away. And when this stupid boy got back, his father was so pleased to see him that he, too, ran to him, threw his arms about him, crying out happily, 'Oh! laddie, laddie, it's fine to have you home again.'

And, however horrid to God you have been, that's what He will do to you if you go Home.

#### Brother Juniper.<sup>1</sup>

'And to another one talent.'—Mt 25<sup>15</sup>.

Seven hundred years ago Saint Francis died, and this month Christians all over the world will be celebrating his memory, and talking of that 'little poor man of Assisi' who by the sheer power of his goodness brought light into many dark places in the thirteenth century. Men turned from evil to goodness; they built beautiful churches and monasteries; they went singing all over Western Europe because they came under his spell, and even now there is music in his name. Indeed, it

<sup>1</sup> By the Reverend R. Strong, M.A., B.Litt., Norwich.

has been said of him that in very many ways he was more like our Master than any man who has ever lived. There was music in his own heart, and so he found music everywhere; he had so much of the love of God in himself that love cast out all fear, as it always does. No wonder he found the world beautiful and could always sing:

Praise be to Thee, my Lord, with all Thy creatures.

What was there in the world to fear when God loved him, and he could talk of Brother Sun, Brother Fire, Sister Sleep, Sister Owl, and all the rest. Why, he had brothers and sisters everywhere.

Just because Saint Francis was so wonderful in goodness and charm, we may sometimes do less than justice to some of the humbler men who gathered about him and helped him in his work. They also were faithful men, and we believe Saint Francis himself would have desired that their names should be remembered. One of them used to annoy as well as amuse him, but whether Francis was annoyed, or amused, he never failed to love him. His name was Brother Juniper. I am glad that when Mr. Laurence Housman wrote 'The Little Plays of Saint Francis' he made one play all about Brother Juniper. Brother Juniper was not a very wise man, and if any of you have not gained as many prizes this last term as you desired, it is quite likely you will say, 'This is the saint for me. Some of the work of the world is done by ordinary folk after all.' Not that I am going to ask you to take Brother Juniper as a model. If you made some of his mistakes, there would be trouble at home; and besides, he himself would have been horrified at the idea of anybody taking him as a model. Whatever else might be true of him, nobody ever doubted his humility. Indeed, if anybody had called him a fool, the chances are that he would have said, 'Glory be to God, that's true.' You couldn't hurt him that way. I have started with a text about the one-talent man because I believe that with all his failings he had a talent, and a very big one, but he himself wouldn't have called himself even a one-talent man. As Mr. Housman has made him say in his play:

When I weep, men laugh that I do it so ill,  
and when I laugh, they are like to weep, I  
do it with so ugly a face. But God loves me,  
and whether I laugh or weep, He knows what  
I mean.

The brothers often had to complain about him; they said he was such a special sort of fool that nobody knew what he would do next. What queer stories have come down to us about his blunders. They say that once he cooked rabbits for dinner without skinning them first: he thought the skin would just peel off easily during the cooking. Can you wonder that the monks grumbled when they missed their dinners because of his foolishness? As for generosity, there was so much brotherly love in him that any kind of sorrow was pain to him, and he would give away all he had to relieve another's suffering. His brother monks began to think it wasn't safe for him to possess anything at all, for it was more than likely that the first poor person who came along might get it all. There was a great stir once when they found that a new altar cloth with lovely silver bells on it had been spoiled because he had cut off the silver bells and given them to a poor woman whose husband was in prison for theft. When they lectured him for this, all he could say was, 'Be not distressed about these bells, for I have given them to a poor woman that had the greatest need of them, and here they were of no use at all, save only for vain, worldly pomp.'

With all his blunders, however, people at last began to see what Francis had always seen, the beauty of his soul. Once when he had become famous as a saint, he had to make a journey to Rome, and many people set out from Rome to meet him. As he got near the city he saw two children playing see-saw. What did the saint do but sit down on one end of the log, and play with the children, getting as much fun out of it as they did. The people were greatly surprised, and some of them shocked, no doubt; they didn't expect a saint like this. The charming old story says: 'And Brother Juniper paid little heed to their salutations, their reverence and their waiting for him, but took much pains with his see-sawing.' I'm afraid pictures of the saints are sometimes rather dull affairs, but there was nothing dull about our saint. He wasn't any less a saint because he enjoyed games, and surely God rejoices when His children are as happy as sandboys.

The fact about Juniper which always delighted Francis was that his blunders were always of the mind and never of the heart. It was worth while to have about him a simple-hearted man showing men the love of God in the jolliest, most

human way possible. Well might Francis say, 'Thou hast great wealth, Juniper, for thou hast charity.' I fancy that One whom Francis called Lord would say, 'Loving much, thou art both wise and rich. Enter into the joy of the Lord.'

## The Christian Year.

NINETEENTH SUNDAY AFTER TRINITY.

### Antagonistic Fires.

'Through faith . . . quenched the violence of fire.'—Heb 11<sup>23, 24</sup>.

1. The writer of these words is reviewing the exploits of faith. He looks back over the wonderful road of his nation's history, and the beacons of faith are so many and so resplendent they seem like a land of unbroken light. It is like as when one stands on the Calton Hill of Edinburgh in the darkness and looks along Princes Street; the separated street-lamps appear to run together, and the radiance is continuous and unbroken. The men and women of faith make a cheerful history. The writer sees their shining triumphs everywhere. Faith makes conquests in every sort of circumstance, mastering them all, and compelling even the most hostile to pay tribute. Yes, faith has even quenched the violence of fire. In the *fires of martyrdom* the faithful in Christ have conquered their pains. They have scarcely felt the flame. Cranmer bathed his hand in the fire as if he were bathing it in a mountain stream. He mastered it even while it destroyed him. His spirit dominated it, and stayed its violence at the frontiers of the soul. And this is the secret—we can only feel what reaches the central realm of consciousness. Look at Stephen while he was being stoned. We are permitted to look into his consciousness. 'I see the heavens opened, and the Son of man sitting on the right hand of God.' That inflaming glory swallowed up the energies of his consciousness, and left no dribbling remnant to receive and entertain the pangs of death. By faith Stephen destroyed the violence of the stoning. The body-house was dissolving; the spiritual house was full of God.

2. But there are other fires whose violence can be quenched by robust and positive faith. There is the *fire of destructive passion*. Faith in God can destroy its violence and can even quench the unclean flame. And faith does it in a very simple

and effective way. The best way to put out a fire is to withdraw everything that is inflammable. And fires of a spiritual order resolve themselves into a question of fuel. 'Make no provision for the flesh to obey the lusts thereof.' That is the remedy of an empty wood-house. Think of that word of our Lord. 'The prince of this world cometh and hath nothing in me.' There was not a bit of fuel about on which the Evil One could light an unclean fire. Not a bit of idle thought! No loose imagination! No illicit dream!

3. And then there is the *fire of destructive temper*. It is a wonderful thing to see a fiery temper subdued by faith, and it has been done a million times. But let it be remembered that when God subdues this kind of fire it does not mean that any executive forces in life are destroyed. The energy of life is not lost; it is only transformed. It is a conversion of forces, and what used to manifest itself in a violent temper now reveals itself in passion of a nobler kind. It is one thing to have a destructive fire breaking out in the parlour; it is quite another thing to have the same fire shut up in a stove in the basement, and distributing genial and healthy heat to every part of the house. The violent is transformed into the gentle, but the gentleness is just distributed violence, and none of the original power is lost. And this transformation is wrought by faith which relates us to Him who is the great Transformer, and who can purify and distribute the force of a bad temper, and change it into a fervent servant of the soul.

4. And what about the *fire of destructive gossip*? And how much there is about! And it is difficult to escape the flame! But the very detachment which faith gives to a life endows it with wonderful security. First of all, such a life dislikes the gossip, and it is a great preservative to have a healthy dislike. A splendid repulsion is a fine defence. A mean gossip soon withdraws his flame if he encounters wet wood. And that is just what faith does. It gives a sort of wet-wood welcome to the fiery darts, and the sender finds no fun in the business. It was this wet-wood welcome which drove Satan away when he sought to allure the Lord. 'And Satan departed from him for a season, and behold, angels came and ministered unto him.'<sup>1</sup>

<sup>1</sup> J. H. Jowett, *Life in the Heights*, 235.

## TWENTIETH SUNDAY AFTER TRINITY.

## The Wedding Garment.

'Friend, how camest thou in hither not having a wedding-garment?'—Mt 22<sup>12</sup>.

Communion with God has rarely been reckoned an easy thing. In primitive religion it was usually bound up with the belief that some rite must be carefully performed, or some gift duly offered, by the participant. For all its limitations and extravagances, sacrifice stamped this elementary sense of requirement upon the conscience of the human race. The ritual of the altar was not invariably favourable to spirituality, or even to morality, but it had the virtue of maintaining upon the whole a widespread conviction that kinship with God was not a matter-of-fact relation which required no special effort from men.

With the change of the centre of gravity from ritual to spirit came a new peril—or, at least, a new phase of moral peril—that of slackness and presumption. The very inwardness of the gospel was made to justify an easy-going temper. The abolition of outward sacrifices by Jesus Christ tended, in some natures, to relax the need of reverent care and thought, especially as the requirements were now shifted to the sphere of the will and conscience, where self-deception is much more easy than in the punctilious discharge of ritual or routine. Men often forget that the more inward a demand becomes the keener is its edge. It is harder to make sure of truth in the inward parts and of moral purity than to offer the requisite number of animals, or to go on a pilgrimage. We may deceive ourselves about the one class of requirements, we cannot about the other. Thus, while the first difficulty of the gospel is to be taken at all, the next is to be taken seriously, upon the terms and conditions of God Himself.

Jesus anticipated this danger. Or rather, He found it already among some of His contemporaries. He spoke this little parable to people who were prone to be cool and complacent in their new attitude towards God. 'The kingdom of heaven is like unto a certain king, which made a marriage for his son. . . . And when the king came in to see the guests, he saw there a man which had not on a wedding garment.'<sup>1</sup>

What is the garment, the absence of which is perceptible to the King alone? We are told that

<sup>1</sup> J. Moffatt, *Reasons and Reasons*, 141.

it is the righteousness of Christ. George Fox said, 'The righteousness of Christ is the spiritual man's own livery.' How did St. Paul define the wedding garment? 'Put off,' he says, 'the old man which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your minds; and put on the new man, which after God is created in righteousness and true holiness.' The wedding garment, then, is not assumed from without, it is evolved from within; its germ is implanted in all men, in man's inmost spiritual self; it is the Kingdom of Heaven within; it must be born 'from above,' from heaven, from the heaven within, quickened into life by the heaven above, fed and nourished by the heaven around, which is the Divine humanity of Jesus, accessible in prayer, sacrament, and meditation, and by whose presence the life is enfolded. Watch the peacock butterfly spreading his gorgeous wings to the sun. Whence came that resplendent wedding garment? The King gave it him from above, from within; He did not impute it, but impart it. But the butterfly was not always thus; the germ of the jewelled robe lay hid in the dingy caterpillar that once he was: he evolved it himself by simple obedience to the law of his life; all the caterpillar nature slowly ministering to the butterfly nature he lived it out, and it automatically clothed upon him. If we could imagine a caterpillar taking its place amongst butterflies with its gem-like robe unevolved, we have a parable of a child of God in the presence of the King, with his new man, his spiritual self, unevolved, and his old man with its carnal desires and deceitful lusts monopolizing him.

Now two important considerations seem to follow from this interpretation of the wedding garment.

1. The question which we have repeatedly to ask ourselves is this: Do we know that God's nature, the mystic Christ, dwells in us? Do we know that Incarnation is not an isolated fact in one perfect man, but a universal principle in all men? St. Paul, in this morning's Epistle, says 'be filled with the Spirit'; in other words, let your wedding garment evolve till it transfigures you. The Spirit, the Immanence of God, is the involved factor of the wedding garment which has to be evolved. It is the Spirit, the real man within us, that alone recognizes the Fatherhood. Why do we dare to address the unthinkable creative intensity as Abba, Father? Only because our innermost

being is, in essential nature, one with God. 'Because ye are sons, God hath sent forth the spirit of his son (or the Mystic Christ) into your hearts, crying, Abba, Father.'

Do we know experimentally the truth of Paul's words, 'There is one God and Father of all, who is above all, and through all, and in all'; and if this profound interior reality has been even partially recognized by us, does it affect our lives, do we use it in our troubles?

For example, have we ever, in a time of pain or sickness or sorrow or temptation, detached the conscious mind from external circumstances and forced it into temporary oneness with this indwelling Spirit which is the Immanence of God, affirming again and again, 'Christ is in me, He is my life, my strength, my victory, my peace'?

Let us make a real effort to take this transcendent fact of the Immanence of God out of the region of intellectual acceptance, and make it a real sense-experience.

2. Granted that the Parable of the Wedding Garment implies that the great aim of every one of Abba Father's children should be to obtain the consciousness of an indwelling God, what would be the result? We would begin at once to be more useful in the world, because we will be set free from isolated individuality. It is only when we have begun to discover, in the silence of our own souls, that the Lord Jesus, whom we know objectively, and worship as Divine, is the manifestation in perfection of the mystic Christ, the Logos, in ourselves and in all men, that we enter into that state of love and disinterested helpfulness referred to by St. Paul when he said, 'No man liveth to himself.'

The moment we know our oneness with the Father, and so with all His children, we ought to realize that the Soul of the Universe realizes Himself through us, and manifests Himself through us. When Philip asked Jesus to show him the Father, the Lord said, 'Look at me, watch me, the Father in me doeth the works, the Father expresses himself through me.' And He said, 'As my Father sent me, even so send I you.'

Let us carry that thought with us as we move in our daily sphere, in family life, business life, pleasure life, ministering life. He who is quietly co-operating with the wedding garment forming with him (St. Paul calls it having 'Christ formed within us') becomes a creator of happiness, a

diffuser of love, an inspirer of nobility, a channel of grace, a stimulator of the moral life of the race, and though his name may never be heard of as prominent in any great moral reform, he will leave the world better than he found it, because as a son of man, living in conscious union with Abba Father, he has had 'power on earth to put away sin.'<sup>1</sup>

#### TWENTY-FIRST SUNDAY AFTER TRINITY.

##### The Last Stand of Faith.

'And they answered and said to the king, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'—Dn 3<sup>18-19</sup>.

The Book of Daniel is a story with a purpose. It was written to steady the hearts of patriotic Jews who were passing through one of the severest persecutions for their faith that ever men have passed through. There is no need to dwell on the circumstances of the time when it was written, even though we knew the precise date. The stage is set for any period of time, for every trial of faith has the same elements. There is always, for instance, the golden image. Where will you find a better symbol of the material world and all its glittering appeal to the human heart? And there is always a burning fiery furnace—the threat of loss or suffering for those who will spurn the worship of the world and follow conscience. It is a picture of the eternal temptation, which comes in many different forms, to give ourselves to the things that are seen, to money and fashion and what men call the solid realities, and fling away our faith in the unseen, which in the eyes of men looks merely so much folly. That temptation is the crux of religion. The final question of our loyalty to God is not intellectual, though we may persuade ourselves it is so. God meets us, not with a problem for the mind, but with a moral challenge in actual life. The question really is, whether we shall bow down our manhood before the appeal of pleasure or sense and adopt the selfish standards of the world, or whether we shall be true to the inward voices of our souls and trust them as the whisper of God. That choice meets us all in small things as in great, and it meets us time and again. We may settle

<sup>1</sup> B. Wilberforce, *Steps in Spiritual Growth*, 168.

the question once for all in what we call the choice of Christ, and ever after it is easier; like a man going along a road with a fixed goal, we have settled our direction, and it is merely a matter of going on. But even so, life meets us every now and then, as it did Jesus, with some crisis where we have to reaffirm our faith and say to ourselves whether we are going on.

The message of this story and the picture of these three men give us the right position and the final answer. Their stand is the stand of faith with its back to the wall, and theirs is the one stand which cannot be shaken. There are three stages in it.

1. To begin with, they did not shrink from the choice or try to evade the issue. 'We are not careful to answer thee in this matter.' They were clever men, and if they had cared to use their eloquence they might have found a way of getting out of the trap without either publicly denying their God or doing any disrespect to the golden image. Nor were they going to do any juggling with their own consciences to bow down to the image, for instance, with some private reservation of their own. Some people might have argued that it was better in the long run to save their lives that they might serve God in Babylon, even at the cost of a seeming surrender, than to let their influence be lost for a trifling scruple. There is a Mr. Facing-both-ways in the *Pilgrim's Progress*, and Mr. Facing-both-ways is a very familiar character.

Thank God if life forces upon us a choice between right and wrong or faith and no faith, which cannot be evaded. The worst thing that can happen to us is to find ourselves adrift upon an ocean so easy and calm it never brings us up against a situation where we have to grasp the helm and settle where we are going. The great thing is to face a dilemma squarely and seriously, seeing it with open eyes for what it is, without camouflage or evasion. If we see it and face it fairly, the choice is as good as made. For no one man can see evil with the naked soul and love it, and no man can see goodness with the open eye and shun it—if in the depth of his being he is ready to take God's way.

2. But now we come to the foundations of that faith on which they took their stand. First of all they took their stand trusting in what we call Providence. 'Our God whom we serve is able to deliver us from the burning fiery furnace.' They believed that God would see them through and would not let them down. After all, they said to

themselves, this world is in the control of God. However strongly the game may seem to run in favour of evil, there are other moves open to God by which the plans of evil may be checkmated.

Whatever we may think of this ancient view of Providence as the benevolent interference of God, it is well to keep an open mind. How the spiritual and the material are related we do not know. Wonderful forces can be set in motion, through prayer and faith, which defy explanation. In the long run the universe is on the side of the man who is on the side of God. Deep down at the base of things, love fashioned the earth in the interests of the Kingdom of God. Evil may play fast and loose with the world for a while, but only for a while. Sooner or later the men who use force to crush righteousness are met and destroyed by the very forces they have called into being. Or what is better still, as Christ has taught us, the very suffering they create sets free the love which will smite them to the heart with shafts of shame and compel them in sore contrition to lay their weapons at God's feet. The paradox of the Kingdom is that God does care for the material things of those who give up caring for them. That has often happened. Consequences are God's department. 'Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.'

3. But the faith of these men did not rest there, for that standing-ground is not deep enough to meet the facts of life in the tempting moment. We do not know what happened at this point. Perhaps they heard a titter, or saw a sneering look on the faces of those who were standing round; perhaps they heard a cynical whisper, 'We shall soon see.' And it flashed upon them—What if God did not deliver them! And just as suddenly the assurance of God's love and care shone up in their soul. Even if God did not deliver their body, His love was stronger than death or hell. 'But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

Deep down below all arguments the proof of religion is a vision of something which we see to be supremely good, of something for which, in fact, we discover we are willing to die. That was the position of these men. They were losing their faith or losing their lives, faced with the choice between faith and the furnace, and they suddenly

discovered that loyalty to God and purity and reverence were things for which they were willing to die, things which were far better than prosperity and riches, the favour of kings and even life itself. 'If not, if we have to die, be it known unto you, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' What is that thing which they had seen? F. W. Robertson has a well-known passage in which he makes the same point, 'When everything is wrapped in hideous uncertainty I know of but one way in which a man may come forth from this agony scatheless. . . . If there be no God and no future life, even then it is better to be generous than selfish, better to be chaste than licentious, better to be brave than a coward.' But what is a man doing who is staking his faith on that inner value? He is staking his life on God, or to put it in terms of Jesus, he is taking his stand for the things for which Christ stood, the precious things which grow up and bloom in the shadow of His influence—for when we stand for Christ we are standing for these things, or we are not seeing Jesus at all. That allegiance of our souls in the moral crises of life to goodness, and purity, and love is the reality of our allegiance to Jesus.

What was God's response to the faith of Daniel's companions? The response was of two kinds. On the one hand it came in the kind of men it made of them and their larger influence for God in the community. It is true the writer of the story represents them as having been miraculously saved in the furnace. The Old Testament people were always looking for this kind of marvel. But God's miraculous entry into human life, as we know in Jesus, is through the miracle of a victorious man, whom faith in Him makes more than conqueror.

But there is another response—the consciousness of a Divine fellowship. There appeared in the furnace with them, 'One like unto the Son of man.' God's great answer to our faith is the assurance of what we call His presence. We may not realize it in feeling, but we know. The sense of Christ's presence does not always come to us in the same way. But in some way it comes, the deep, sure consciousness that He and we are one. And it comes when we go out to stand for Him and with Him, out beyond the little interests of our own life to where love meets the sin and suffering of the world in the shadows of Calvary. F. W. Robertson was once talking with a lady who was taking him

to task for his views. She ended by saying she would have to inform the authorities. He replied, 'I don't care.' 'Do you know what happened to "Don't Care"?' she asked. 'Yes,' was the answer. 'He was crucified on Calvary.' There is a deep meaning in that. For all who go out to follow truth and right in their naked faith will come to a cross, but there they will find Christ and in that shadow know the brightness of His presence.<sup>1</sup>

#### TWENTY-SECOND SUNDAY AFTER TRINITY.

##### Beneficent Resistances.

'The things which happened unto me have fallen out rather unto the furtherance of the gospel.'—Ph 1<sup>12</sup>.

In the passage before us, we have another illustration of the superiority of the spirit in man when he is on happy terms with his true source in God. It is a man in prison who writes these happy words, in which there is no anger, no bitterness, but the most beautiful reconciliation.

It is a thing which we cannot ponder too closely, that all the hopeful, happy, triumphant things that have ever been said about life have been said by suffering souls. It has never been from those who had to fight for their life or for their faith, that the hard things, the bitter things, have been said concerning life. All the moral light by which we live has been the legacy of hard pressed and contending souls. There have been no cynics amongst the poor. There has been no contempt for life amongst the poor. And these things bear witness to the true nature of our soul, and to the terms on which by God's appointment a man shall find and retain his highest life. A man is never so strong, so pure, so superior to circumstance, as when some shadow—be it cast by evil-fortune or bodily fear or by a thrust of moral uneasiness—closes him in with Jesus Christ, knowing that there in the presence of Christ or nowhere he must find his new motive for life. We know that it is just such things as Paul was enduring at this time—the loss of friends, the reproaches of enemies, the sense of failure and defeat, as men of the world might suppose—we know that it is such things as these that quicken and fortify all truly faithful souls.

We learn from evidence elsewhere that St. Paul

<sup>1</sup> J. Reid, *The Victory of God*, 283.

had a love for the Philippians above the love which he had for any of his other Churches : it was from the Philippian Church alone that he consented to receive money for his support. Now it is an evidence of true love that it wishes to spare the loved ones any wound ; and so the Apostle is assuring himself and is trying to assure them that the things that have happened to him have not been bad things but good things, for they have done him good, and they have done good to others, and he is sure that the longer he lives, the more he will thank God for those very things which they and he might have deplored. 'The things' which happened unto me,' he says, 'have fallen out rather unto the progress of the gospel,' and that in three ways :

1. In the first place, 'my bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest' (v.<sup>18</sup>). St. Paul was sure that there in that rough camp, he was recommending the gospel which he preached. He was sure that here and there one among them would pause and wonder as to what might be the source of his peace. There were stoics at Rome in those days—men of a rigorous and austere morality, who knew how to stand unmoved in their days of disaster ; but they never were joyful, they never were thankful for such days. They were only resigned. The best of them were sad. But what would arrest the minds of those soldiers, what St. Paul tells us did arrest them, was that he was lying in bonds, not for a crime, and not for sedition, but for the sake of some loyalty and honour towards God which they could admire, even though they could not comprehend it. A proof that Christ had come was—that St. Paul was there. And, therefore, he could say : 'My bonds are manifest in Christ.'

We cannot all perform, but we may all endure. Here is a service of Christ wherein all may enrol. We may endure hardness as His good soldiers. We may give God's providences their sweetest names. We may be patient when things are contrary, and modest when things are prospering with us. We may strive to preserve at all times the manner and bearing of those whom it cost much to redeem. We may not be able to do great things for Christ, and yet we may be great in the way we obey and endure.

2. In another way, as the Apostle sees, the things which had happened to him had fallen out

unto the progress of the gospel. We have it in v.<sup>14</sup>: 'Most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.' Faith is contagious. One helps another in the things of the Spirit. Courage begets courage. Many a battle has been won because at the critical moment a leader appeared or some one raised a cheer. It would appear that there were Christians in Rome who were losing heart, but the faithfulness of Paul was like the sound of a trumpet in their souls. We who stand committed to Christ are under a spiritual obligation to maintain a clear and decisive loyalty—not only for our own sake, but for the sake of those whom our steadfastness will strengthen, and whom our faultiness might confuse or discourage.

3. There was one thing more which led the Apostle to say that the things which had befallen him had fallen out unto the furtherance of the gospel. We have it in v.<sup>19</sup>: 'I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope.' In other words, for this is the heart of that saying, the great Apostle also confessed that harsh and baffling things may have their place in taking us further into the love of God.

It sometimes happens that we who know ourselves, and who do not wish to deceive ourselves, can say quite confidently why a certain thing had to befall us which did befall us. It was the last stroke of the eagle stirring her nest and driving out her young, not in a senseless cruelty, but only in order that her young may learn that they have wings. Just so things happen to ourselves which simply compel us to put our trust in God to a depth which otherwise we should never have attempted. Things on the other hand befall us at times about which, with all our desire to see the Hand of God, we cannot see the meaning or the value. But why concerning these things should we be in any ultimate doubt? We have still a long journey to go. We are poor judges of what we shall come to need. Why should we not believe that He, who knows what is before us, is putting us in readiness for it? Most of us can say in regard to the contrary and interrupting things that *have* befallen us, 'It was good for me that I was afflicted.' It is not a great venture of faith surely to believe that in regard to things in our experience, which may

be baffling and dark to-day, 'We shall yet praise Thee, O Lord.'<sup>1</sup>

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 TWENTY-THIRD SUNDAY AFTER TRINITY.

ARMISTICE SUNDAY.

No more War.

'And they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more.'—Is 2<sup>4</sup>.

The bright expectation of this paragraph is found not only in the Book of Isaiah, but in Micah, and in the self-same words. It was, perhaps, common to prophetic minds in that age.

When the fulfilment was to be looked for is not quite clear : 'in the latter days,' say both Isaiah and Micah. Certain it is that the immediate future of Jerusalem offered the sharpest contrast to the prophet's picture. The city had become corrupt ; long years of security and prosperity had bred luxury, social oppression, contempt of God. It did not surprise Isaiah that in his own time there was no apparent advance towards the ideal of his vision. Had he not known from the day of his call that his testimony would be unheeded ? Whether men would bear or forbear, he must needs speak ; nay, the tragedy of his lot was this, that he must speak, knowing that men would not hear. This picture of an era of peace and brotherhood stood in sharp contrast to the realities, and even to the tendencies, of his time, but he left it as a true God-given vision to find fulfilment in God's time and way.

The paragraph from which the text is taken is among the most familiar of Biblical passages to many of us. The singular beauty of the vision has appealed to us, and its hope has stirred us. It focused the expectation of our earlier years. Then came the Great War and the shattering of our anticipations. And now again there comes a stirring of hope, and it behoves us to consider whether these hopes are in vain and our aspirations noble but impracticable. And, therefore, we raise the question : Must wars continue to the end of time ? There are three difficulties which hinder men from giving a hopeful reply.

1. There is an *erroneous use of the Scriptures*. The view is still held that it is almost impious to work for the establishment of lasting peace, because

<sup>1</sup> J. A. Hutton, *At Close Quarters*, 191.

the outlook of the New Testament is upon an era of war without earthly limit. The authority of Jesus is pleaded on behalf of this gloomy expectation ; special interpretations of the Apocalypse are adopted ; various passages from the Epistles are cited. To meet the position fully would demand a series of sermons. We will only say in general terms that nothing can be more hopeless than the effort to get out of the language of Jewish Apocalypse, whether in the Gospels or elsewhere, definite pictures of human history and its lines of development. The people who undertake to deal with apocalyptic references, as containing a body of predictions awaiting fulfilment, land themselves in hopeless confusion. The value of apocalyptic sayings is not that we take them as literal descriptions, but that we get back to the thought that is at the heart of the Jewish eschatological notions, that only with God are all things possible, that not by human power alone can great deliverances be achieved, but always by the real presence and activity of the Supernatural—of God.

2. The second difficulty is found in a *pagan view of the State*. The traditional view of the State held by statesmen and diplomatists is appalling when viewed from the Christian standpoint. A State is regarded as possessing an absolute sovereignty ; in effect it owes nothing either to God or man. Propositions which when laid down for an individual would be branded as unsound and morally detestable are laid down as a matter of course for the State.

If States were in their nature such as the political theory of to-day assumes, they would be inhuman monstrosities, and the duty of every lover of his kind would be to end their useless and dangerous existence. There is no place in an ordered society for an Ishmael ; and no ordered and stable civilization is ever possible in a world consisting of States, each of which avows itself a corporate Ishmael.

Closely related to this view of the State as an absolute end is the common mode of speech held by statesmen. The State is a 'Power'—not a brotherhood, not an association for promoting the knowledge or happiness or well-being of its people or of the race, but something that possesses and exercises force. Put in what will seem a brutal form, but which is only too accurate, the respect which a State claims and receives is in proportion to its capacity to kill and destroy. Our thinking has got on false lines ; we are the slaves of unexamined words—'State sovereignty,' 'Power,' and

so forth. Bring those words to the test of reason and of Christianity, and they will be seen to stand for intolerable ideas; and when once the false doctrine is discerned in its pagan simplicity, we shall be on the track of true thought. At present we are the slaves of inherited superstitions.

3. We come to the third point—the enormous *practical difficulties in ridding the world of war*. There are, as we have seen, false notions to be replaced by true; there are deep suspicions having their roots in long-standing historical relations; there are sinister interests that thrive on human strife; in a word, there is the terrible fact of human sin. They who labour for world peace, and hope that it will some day be attained, are frequently told that they take too lightly the fact of sin.

But we must refuse to be frightened by talk concerning the vast power of sin. 'Why are ye so fearful, O ye of little faith?' Are we to conclude that in very truth goodness is feebler than wickedness, and that, because the hindrances to be overcome are enormous, we are justified in abandoning an ideal which commends itself most clearly when we are conscious of being nearest to our Master? Faith dares not reason so; it is still called on to remove mountains. It is true, as Lecky has said, that Christianity has been more successful in

dealing with individuals than with communities, but though 'the mills of God grind slowly, they grind exceeding small.'<sup>1</sup>

What practical steps can we take? Let us turn to the League of Nations, for it implies a dethronement of the ideal of war. But the League of Nations requires the power of public opinion behind it. Now when the suffering of the Great War is still upon our hearts, now when the memory of the brave dead who gave their lives, not to win territory or fame, but to secure to future generations deliverance from the curse and horror of war, is still green in the loving and grateful appreciation of those for whom they died, we have the power that the League of Nations needs.

We thank Thee, Heavenly Father, for the great prophecies and dreams of the inspired men of Holy Scripture, who spake as they were moved by the Holy Ghost. May we believe in their visions as in Thine own decrees, and labour with all diligence to bring their realization nearer. Increase our faith, we beseech Thee, and take out of our hearts all malice and revenge, that we may believe in and work for the coming of the reign of the Prince of Peace. *Amen*.

<sup>1</sup> J. H. Rushbrooke, in *Christ: and the World at War*, 151.

## Francis of Assisi.

BY THE REVEREND J. P. LILLEY, D.D., EDINBURGH.

WHATEVER shortcomings may be found in the Italy of to-day, it cannot be said that the people forget to honour the memory of the great souls that have made her name famous amongst the nations of the world. This devotion was seen on a great scale in the month of September 1921, the six-centenary of Dante's death. Then every municipality of the country, aided by the services of the Church and the publications of the press, joined in paying tribute to the poet of the *Divina Commedia*. In the latter half of the present year, a similar recognition is being made of the life and service of Francis of Assisi.

There is a link between these two names that is not always noted. It is clear that Francis' *Song of the Creatures* and other hymns encouraged Dante

to choose the vernacular as the medium of his own work. It is plain also that the poet's sensitive heart was filled with admiration of the stand that Francis made against the worldliness and pagan corruption of the Church in the age in which he was born: To discern this, we have only to turn to the eleventh canto of the *Paradiso* and read the glowing eulogium of the saint which Dante puts into the mouth of Thomas of Aquino. There were two princes, says Aquinas, whom God in His mercy raised up to guide His cause amidst the troubles that beset it. One was the seraphic saint of Assisi; the other, Dominic, the cherubic light of Spain. Confining his own words to Francis, the speaker likens him to a sun, that, rising through a darkening sky, brought with his beams an orienta-

tion which was speedily felt in all the world. After a brilliant poetic outline of his career, Aquinas' only regret is that the Order of the Franciscans did not keep to its original pastures, but, straying over diverse meadows came back to the fold emptier of milk for the souls of men.

The chief sources of our knowledge of Francis are, first of all, his *Life* by Thomas of Celano, published three years after his death; then the *Mirror of Perfection* by his three chief companions; still later the *Life* by Bonaventura; and last of all the charming collection known as *The Little Flowers* of Saint Francis (the *Fioretti*). All of these writings have been utilized in many biographies of the saint during the last and the present century. They have also been subjected to keen criticism, notably by Nino Tamassia, the Professor of Law at the University of Padua; but in spite of such thorns the story of the saint's life and work still retains its roseate symmetry and beauty and fragrance, and yields both inspiration and guidance to all who study it in the right spirit.

In the limited space allotted to the present essay, I can attempt no more than a brief outline of Francis' early career and, after showing the later form it assumed, point out the spiritual forces by which it was moulded.

## I.

Francis' parents were natives of Assisi, in the province of Umbria. His father, Pietro Bernadone, was a cloth merchant of good repute, who carried on a prosperous business in a shop of the town, but often left it in charge of others to go in search of attractive fabrics in other countries. He seems to have been specially fond of the goods manufactured in France, and was travelling there at the time when Francis was born in 1182. His mother, Pica, was in favour of calling him John; but when her husband returned home, he insisted that the child should bear the French name which in Italian was Francesco. The son grew up under his mother's tender care and exhibited a disposition full of bright humour and gaiety of heart. His mother was his teacher in music and the practice of song. From his earliest days, he was fond of his companions and drew out from them a deep and lasting affection. After the years of education under the priests of San Giorgio were over, he entered into the business of his father and sold pieces of cloth in smaller or larger portions to the many customers that flocked

in from the town and the country districts around. Apparently his father never stinted him in money to meet his personal needs, and set him free to join in all the amusements of the place. In the midst of this liberty, the lad fell into the company of youths of higher social standing than his own, but less strictly and devoutly nurtured than he had been. The result was that playing with them the part of a troubadour in the streets and even serenading far into the night, he spent both his money and his strength in a style of living that was sure to leave on heart and life the stains of self-indulgence and sin.

Even through this riotous career, however, while spending like a prince and reaping the harvest of folly, conscience was often sending its stings into his heart, reminding him that in spite of the fair show in the flesh with which he was fascinated, he had a nature that neither the world nor one of the things that were in it could ever satisfy.

It was to have this experience deepened in him that he was led to think of entering on a military career. The calling of a soldier lay close to the heart of every young man in the days when the inhabitants of one town had so often to fight for freedom and independence against the invasions of another. Francis was never slow in trying to respond to the summons for this warfare. But, as often as he did so, he was struck down with attacks of illness that prevented his carrying out the project to the desired end.

In the enforced retirement of these occasions, the gay young man had by the grace of God the opportunity of reviewing the course of his past life. Conscience renewed its accusations with such pungency that he began to feel the fair clothing he had been wearing and selling was of no more worth than rags, and that the money he had been receiving for it was the root of all the evil he had ever done.

Strangely enough, too, there sprang up in his heart a growing sympathy with the poor and the sick of the population in which he was so well known. Always himself unusually attractive to those that knew him, he felt awakened a still deeper and stronger interest in others. It was in full harmony with this new impulse that one day while he was serving a wealthy customer at his stall in the market-place, and a beggar approached him asking for alms, the moment the purchaser departed and the beggar himself was gone, he ran after the

poor man and heaped upon him every part of his own garments he could spare.

Visions or dreams also came to him in the silent hours of the night. He had been eager to build up for himself a great reputation as a military leader ; but he seemed to hear a voice charging him to think of a grander edifice. The walls of the church of St. Damian lay in utter ruin : if he would prove true to God and himself and his fellow-men, let him arise and rebuild this waste house of worship.

It was in connexion with the project thus borne in upon him that the turning-point of his whole career at last emerged. Having received a large sum of money in the transactions of business, he suddenly gathered it all up and tendered it to the priest of the church for the expense of rebuilding. When his father discovered what had been done, he was so incensed at the young man that he struck and scourged him and had him shut up at home as in a prison : he even went on to have his son arrested and brought before the civil authorities as a thief and a robber. Francis stood the trial, but appealed for protection to the Bishop of Assisi. Advised by him to restore the money which still lay unused amidst the stones of the church, Francis allowed the claim of his father to it and laid the whole sum before his face. The very clothing also that he had received as part of his allowance for service, he stripped off and flung down in his presence. Then at last came the final and irrevocable decision of his life. Speaking to the crowd at the door of the Bishop's palace, he stood forth and cried : ' Listen all of you and understand. Until now I have called Pietro Bernadone my father ; but since I have determined to be a servant of the Lord Jesus, I return him the money concerning which he was aggrieved and all the garments I have had from him, desiring henceforth to say, not Pietro Bernadone, but "our Father, which art in heaven." '

Many of us who read this poignant story hardly know whether the greater blame is to be attached to the father or the son. Both were far in the wrong, especially, I think, Pietro the father ; for he showed the unrelenting bitterness of his spirit by cursing Francis in the street long after the rupture had taken place. The only palliation we can think of is that all this happened more than seven centuries ago, when parental authority was more absolute than it is now ; and that then the members of a family were apt to cast off the bonds

of allegiance and affection more abruptly than in our own days.

The only thing of which we have any certitude was that the outcast was then led by the hand of Christ as an orphan child of the world into the household of the Heavenly Father ; and that, receiving there the best robe of a righteous inner life, with the ring of the Spirit of filial emancipation, and having his feet shod with the preparedness of the gospel of peace, he was thereafter constantly sustained by a rich and joyous banquet of all the grace and truth wrapt up in fellowship with the Father and His Son Jesus Christ.

## II.

The subsequent events of Francis' career are so much a matter of ordinary historical narration that a short summary of them is all that is needed here. The walls of St. Damian were duly rebuilt as far as was possible at that time ; but the self-imposed task at which he laboured, led him into such an utter dependence on the charity of the inhabitants of the town as to suggest an entirely new and lasting method of life. In short, Francis felt justified in trying to win his daily bread by asking for it at the hands of his neighbours. He does not seem to have thought that this step involved any loss of manly independence. By spending his strength in daily intercession for souls and in visiting and helping, if not healing, the lepers and the sick as no one else dared to do, was he not ministering to men in spiritual things ? Why, then, should not they minister to him of the plain food they had in abundance for their own households ? Such a return in carnal things was only a fair recompense in the sight of heaven. It humbled him before God and it blessed those that gave.

So deeply did this view of his place and calling in the world sink into his spirit that it formed in him a settled habit of obtaining support. He took up the lot of a mendicant ; and adopting the garment of a peasant in the shape of a coarse greyish-brown cloak kept around his body by a thick rope girdle, he became a marked figure in the streets of Assisi and the surrounding country, and was everywhere recognized as one who was content with the poorest fare and yet was bent on doing good to all as he found opportunity. Meeting one of his early companions on the street one day, while walking in a quiet fashion, he was asked if he was in love and was going to be married that he was so medi-

tative. 'Yes!' was the instant reply: 'I am already wedded to Poverty.' This was only his vivid expression of a simple fact. As Dante put it, Poverty became the lady-love of Francis' heart, and his affection for her increased day by day.

But an invisible companion, however precious, cannot fully satisfy the human heart. It was not good for Francis to be alone; and in His kind providence God speedily raised up for him friends who should be with him and carry out his beneficent projects on a larger scale than he ever asked or imagined. First came to join him in his cell Bernard, the wealthy merchant who left all to share his toil; then the humbler but worthy Peter, followed by Egidio, Ginepro, and Masseo and others, till Francis found himself surrounded by no less than twelve comrades, all bent like himself on a life stamped with the spirit of Poverty and Chastity and Obedience. Preaching the gospel of repentance and faith was to be their main task; but with this was to be combined utter diligence in caring for all the poor degraded fragments of humanity for whom the religionists of the day had no thought.

In the experience of this toil Francis had visions of a vast access of followers ready to enlist under his standard and spread his work; and so vivid was the impression left on his mind that along with chosen companions he went on an embassy to the Pope in Rome to seek at his hands the formal recognition and institution of a new Order of lay brethren, who should be under the Papal sway and work for the glory of God and the revival of true religion in the Church. After many a cold reception and even hard rebuff at the court, Pope Innocent III. saw his way to accede to Francis' petition. Returning home in triumph, he found hundreds ready to join his cause. Thus was laid the foundation of the Friars Minor, or, as the title might be rendered, the Little Brothers.

How this Order was welcomed and increased not only through all the cities and towns of Italy, but in France, in Spain, in Germany, and the Netherlands, may be seen in any manual of Church History worthy of the name. No more fascinating record could be put into the hands of the readers and students of the Church. So enthusiastic was the reception accorded to the movement that a second Order, initiated by the daughter of a noble family of Assisi named Clare, had to be formed for the inclusion of women. To this was, in course of

time, added a Third Order, which embraced multitudes that were not indeed expected or pledged to leave their homes or ordinary avocations, but were none the less bound to yield unfailing sympathy and co-operation in all the work the higher grades had at heart.

That Francis was able to guide this vast organization without sore travail of spirit cannot be imagined. It was too vast and varied to remain in every respect true to his ideal. He made many mistakes and suffered bitterly for them. One of the most grievous proved to be his reluctance to take for himself the place of the acting superintendent of the Orders. Instead of this, he favoured the appointment of one of his intimate friends, named Elias, who, able and devoted as he was, turned out to be too compliant with the less scrupulous leaders of the Church in erecting buildings, accumulating property, and even receiving money gifts from the rich, in ways out of harmony with the original aims of the saintly Founder of the Orders.

At last the time drew nigh when, worn out by fatigue and disappointment at home and missionary effort abroad in Syria and Egypt, Francis felt that his days on earth were speedily coming to an end. The mountain of Alverna was selected as the scene of a long retreat; and it was there that, according to his three chief companions, in the midst of intense concentration of thought on the Cross and actual vision of Him as the Lamb of God on the throne, he received from the Lord the Stigmata or reproduction of the five wounds in His own body made by the hands of those who hung Him on the accursed tree. This supernatural sign was the climax of his earthly experience before returning home to die. Dante, I think, evidently accepted the current belief concerning these tokens as based on well-attested evidence. For in the Canto already quoted from, Aquinas is represented as saying:

On the rough rock 'twixt Tiber and the Arno,  
From Christ did he obtain the final seal  
Which during two long years his members bore.  
(*Paradiso*, xi. 106-108; tr. J. P. L.)

The first seal of his mission as a man of God was given by the Pope; the second and last came from the Lord on high. All that was left to him after prolonged suffering was to be carried home, to give his benediction to Assisi, and to affix his own seal by asking to be laid on the consecrated soil of the little hut of the Porziuncola and to die with his arms

outstretched in the form of the Cross. The sad event took place on October 3rd, 1226.

### III.

But what now shall be said of the vital forces that animated the whole career of Francis? It is necessary to note these carefully, for here the soul of this great servant of the Lord issues its challenge to us all and summons us to follow him even as he followed the Master.

First of all comes into play the saint's study of the Bible. At the outset of his career he probably knew little more of it than what he had read in the Roman manuals of devotion. After the first three companions joined him, he began to feel the necessity of consulting the words of the Lord as recorded in the Gospels; and it is told how amazed he was when, opening the great Book that lay near the altar in the Church of St. Nicolo, he came in succession on the passages in which Jesus exhorts His followers to part with all they had and give to the poor; to take up their cross and follow Him; and finally to take nothing for the journey. From that day onwards Francis began to study the Bible as a whole. To him it was the supreme source of the Word of life. He pondered it and, like Jeremiah, ate it, till it became the joy and the rejoicing of his heart.

The effect of this sustenance is seen in the conception he formed of God and the relation in which he stood to Him. In spite of the intimate fellowship with God into which many of the earlier saints had entered, their ideas of Him as expressed in their doctrinal teaching are often very defective. They did not recognize and proclaim the truth of the Divine Fatherhood as they should have done. Even to Augustine, God was more the Sovereign Creator than the heavenly Father. But, as we have seen, this view did not satisfy the heart of Francis. Jesus had taken him by the hand and led him as an orphan into the household of God; and tasting there the fulness of the heavenly grace, Francis took at once the position of a little child in his chosen home and found the love of God pervading all His relations to mankind not only as Creator but as Parent and Possessor; as Redeemer and King; as Father and Friend. To him Jesus was the Word made flesh, the eternal Child; and in union with Him Francis was delighted to be absolutely dependent on God for continued life and growth and feeling, and no less also for thought

and speech and service. What could the fruit of this experience be but a life of self-forgetfulness, spending its energy in buoyant activity on behalf of all around him, and receiving in turn a joy the world could neither give nor take away?

It was in this way that Francis was led to cherish and show such a deep sympathetic interest in his fellow-men. Even by nature, they were his fellow-offspring and the objects of God's parental affection. He felt that God was yearning towards every one of them, however sinful or degraded they might be, thirsting for their love, as men thirst for water in a parched and desert land. Why should he stand aloof from any of them? With the love of God brimming over his own soul, was it not for him to love every man with the love that was in the heart of God, the very love that God Himself was and is and shall be for evermore?

It is therefore no surprise to us to find that Francis looked upon the world of Nature around with a sense of kinship far above what was commonly felt in his day. The objects of the outer world were to his eye not merely the works of God's creative hand, but in themselves the expression of His eternal love and the channels by which it might reach and attract the heart and mind of man. Coming from the essential life and love of the Most High and intended to enrich and beautify the souls of His creatures, the orbs of heaven, the elemental forces of the world, and even the experiences of men in the midst of earthly existence, might be regarded as in a real sense the fellow-offspring of every true child of God.

It is this sense of the intimate union and communion with Nature into which the human soul may enter that constitutes the charm of Francis' *Canticle of the Sun*. In this respect, it rises higher than the Hebrew Psalm 148, on which it is based. Several literal prose translations of it have been made by eminent writers like Mrs. Oliphant, Matthew Arnold, and Father Cuthbert. The following rendering, while not forgetful of its primary simplicity, aims at bringing out by means of rhymed couplets the feeling of victory and jubilation that pervades the poem:

O dearest Lord, Almighty and Supreme,  
Of glory, laud and honour be the theme.  
With every richest blessing  
Thee Maker aye confessing  
Who among men is worthy even to name Thee?

By all Thy works adored,  
 Praised be Thy name, my Lord,  
 Chiefly for Master Brother Sun,  
 Who lights the moon by night when day is done.  
 Radiant and fair is he, Thy Name addressing,  
 With glowing power and glee Thy love expressing.

Praised be Thy Name for Sister Moon,  
 And for the Stars which ever hid at noon,  
 Are yet around us here by night;  
 And lit by Thee make the blue vault both clear  
 and bright.

Praised be Thy Name, O Lord, for Brother Wind,  
 With Air and Cloud in calm and storm designed  
 To quicken life in souls where Thou art shrined.

For Sister Water, too, Thy Name be praised,  
 Precious and pure is she, and has been raised  
 To meet our many needs,  
 While to the Well of truth she humbly leads.

Praised be Thy Name, my Lord, for Brother Fire,  
 Who lights the darkening sky and can inspire  
 The fainting heart with strength and lift us higher,

Praised be Thy Name for Earth, our Sister-Mother  
 dear,  
 Who takes and guides our life each growing year,  
 And yields the varied fruit our mouth and eyes to  
 cheer.

Praised be the Lord for those who pardon give,  
 All for Thy Love, while weak and tried they live :  
 Happy the souls that thus in peace endure :  
 For them, Most High, Thy Crown awaiteth sure.

Praised be my Lord for our sweet Sister Death,  
 Whom none escape that live by air and breath.  
 Who die in mortal sin reap endless woe.  
 Blest those alone who ne'er Thy will forego :  
 On them, the second death shall strike no blow.

To my dear Lord praise, thanks, and blessing be,  
 O serve Him all with deep humility.

(Tr. J. P. L.)

It is not to be assumed, of course, that the *Canticle* was written in this complete form at first. It seems to have been often sung by Francis and his companions in the privacy of the cells, and thus perhaps gradually revised and expanded.

At this point it ought to be said that there was one class of animate objects in which, though not mentioned in the poem, the saintly singer was deeply interested, namely, the birds of the air. A story, partly legendary yet entirely characteristic, is told that, walking in the woods one day he heard a large flock of birds, singing and chattering in the trees. Approaching, he began to speak to them, while they kept silence and listened to his words :

'Ye are much cared for by God, ye birds, my sisters ; and ye ought to praise Him ever and everywhere, because ye have freedom to fly everywhere : because ye have plumage painted and adorned ; because ye have food prepared without your labour ; because song has been taught you by your Creator. . . . Wherefore the Creator loveth you much. Therefore take heed, little birds, my sisters, lest ye be ungrateful, and study always to give praise unto God.'

Delighted, however, as Francis was with the freedom and joy of the realm of Nature, he found his deepest longings satisfied only in the practical work of the Church in his own city and country first, and then amongst the nations of the world.

Much has often been said of the wide sympathy he showed in the ordinary social life of men around him. He was keenly awake to the charms of music : for he who had sung as a troubadour in the streets of Assisi in the company of his young friends had a voice both rich and sweet ; but now he used it in leading the praise of the crowds to which he preached. He had a great aptitude for dramatic art : for he influenced those he met by his manner and gestures as much as by his speech ; but this gift too he learned to consecrate by arranging scenic reproductions of the Nativity for the delight and instruction of the people. He who thought so little of his own physical comfort was also ever diligent in caring for the sick and the suffering, even though many of them were lepers. It is indubitable also, I think, that what could be truly called miracles of healing were not seldom granted to him in answer to faith in Christ and prayer at His footstool.

But, after all, the greatest work he tried to do on behalf of the Church was the preaching of the gospel for the salvation of souls. Sometimes he would have been content to give himself to contemplation and study and intercession. But when, after renewed conference with his most trusted friends and companions, Clare and Sylvester, he became persuaded that the Lord called him to continue as a lay preacher of the Word of truth, he gave himself to this service with the utmost alacrity and zeal. 'Then,' he cried after the deliberation, 'let us go forth in the name of the Lord.'

In the varied records of his career, there is ample evidence that as an evangelist Francis wielded a deep and lasting influence. 'A man most eloquent,' one of his biographers testifies, 'cheerful in face, in

demeanour benign . . . tongue peaceful, ardent and eager . . . voice strong, sweet, and sonorous,' wherever he went, he found the people hanging upon his lips. Peer and peasant, rich and poor, flocked together and listened to him as a messenger sent by God: and the result was a revival of religion in Umbria such as had never been seen before.

But while thus proving himself a Christian patriot, Francis was also a lover of his fellow-men in every land under the sun. As we have seen, he discerned the unity of the missionary enterprise whether at home or abroad. They were but two aspects of the same work: as the one flourished, so would the other. Therefore like the Apostles of our Lord and the saints of earlier centuries before him, Francis became a precursor of all who have counted not their life dear unto them, if by any means they could fulfil the Master's commission to make disciples out of every nation on the face of the earth.

This is the crown of spiritual revival in every age. Many hearts in Britain, and not least in Scotland, are longing to see it laid on the head of the Church in these days. But if it is to be vouchsafed to us, it will only be, when the ministers of every Christian denomination, under the encouragement of the

people as a whole, shall engage in the preaching of the gospel of the grace of God with the Holy Spirit sent down from heaven and shall follow up their testimony by living a life marked by the self-sacrificing suffering love and childlike abandonment to the will of the Lord Jesus shown seven centuries ago in the career of Francis of Assisi.

In the light of these facts, we ought not to be surprised at the reverent enthusiasm with which the memory of this saint of the olden days is now being hailed in the land of his birth. If he was a mystic, he was at least a very practical one. If he was eccentric, he was still more Christocentric. If in the independence and freedom he claimed in his methods of dealing with men, he seemed sometimes to be almost beside himself, it was only because, like the Apostle Paul, he understood the people of his age better than we can do now. And if at other times, especially in the conciliar assemblies of the Church, he seemed too sober, it was simply because, again like Paul, the love of Christ for the souls of men constrained him and all who joined his side, to live not to themselves but to the glorified Lord, so that, living or dying, they should be the Lord's.

## Contributions and Comments.

### Gleanings from the Septuagint.

THESE four brief studies from the LXX are submitted in the hope that they may prove helpful in themselves, and induce others to make a more serious and connected use of the Greek Bible as a whole, not confining their attention only to the Greek of the New Testament. Nos. 1 and 2 are lexical, and their bearing on New Testament problems is obvious. Nos. 3 and 4 will help to prove the necessity for students of the Hebrew to keep a constant eye upon the LXX.

No. 1. Gn 37<sup>3, 4</sup>, Ἰακώβ δὲ ἠγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ . . . αὐτὸν ἐφίλει ὁ πατὴρ αὐτοῦ ἐκ πάντων τῶν υἱῶν αὐτοῦ. This seems to establish a practical equality for ἀγαπᾶν and φιλεῖν as used in Hellenistic Greek. There is no more difference intended in these two sentences than there is in the two modes of express-

ing comparison by παρὰ and the accusative, and ἐκ and the genitive. It should be noted that the Hebrew uses but one verb אָהַב in both sentences. At any rate, New Testament commentaries on the noted passage Jn 21<sup>15-17</sup> should not neglect this Old Testament parallel any more than they should neglect the Johannine passages 3<sup>35</sup> and 5<sup>20</sup>—ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, and ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν. From all of these it would seem undesirable to stress a difference of meaning in the change from ἀγαπᾶν to νφίλει, and so Peter's grief was due rather to the reiteration than to the alteration of the question.

No. 2. μεταμέλεισθαι and μετανοεῖν. It is difficult to believe that those who have read the Psalms in Greek, or who have traced the LXX usage of these verbs by the help of Hatch and Redpath, would consent to the finding (as in Thayer) that 'μετανοεῖω is the fuller and nobler term.' In Ps 105 (106)<sup>45</sup> we read καὶ (ὁ Κύριος) μετεμελήθη κατὰ τὸ

πλήθος τοῦ ἐλέους αὐτοῦ, and again in Ps 109 (110)<sup>4</sup> ὤμοσεν Κύριος καὶ οὐ μεταμεληθήσεται—a passage quoted by the author of Hebrews. Similarly in 1 K (S) 15<sup>35</sup> and in 1 Ch 21<sup>15</sup> this verb is predicated of the Lord. One may note also the use of the noun μεταμελεία in Hos 11<sup>8</sup>, τί σε διαθῶμαι Ἐφραίμ; ὑπερασπιῶ σου Ἰσραὴλ; τί σε διαθῶ; ὡς Ἀδαμὰ θήσομαι σε καὶ ὡς Σεβωείμ. μετεστράφη ἡ καρδία μου ἐν τῇ αὐτῷ, συνεταράχθη ἡ μεταμελεία μου. A most tender and poignant expression of Divine compassion.

No. 3. Am 6<sup>1</sup>, Οὐαὶ τοῖς ἐξουθενοῦσιν Σειὼν καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας, 'Woe to those that make light of Zion, and put their trust in the mountain of Samaria.' If this were accepted as giving the real Hebrew it would nullify a very famous expression—'them that are at ease in Zion,' but it should act as a useful warning to those who would emend the Hebrew text not to do so without first consulting the Greek version. Had all critics consistently done this they would have transferred their attention in this passage to the Hebrew adjective rather than to the place name. Yet Cornill says of "in Zion" very suspicious,' and Ehrlich emends so as to get 'woe to those that are at ease in their pride.' Some alteration does indeed seem needful, for Amos is 'dropping his prophecies' against Samaria and not against Jerusalem; nor is the Massoretic Text to be defended by a reference to 2<sup>4</sup> 5, for Judah is mentioned in the circling process among the peoples surrounding Samaria and not in the final swoop of his denunciation. The LXX rather insistently suggests that attention should be paid to the Hebrew adjective נַחֲלָה.

No. 4. In the ages of the patriarchs as given in Gn 5 it is well known that the Greek version increases by a hundred years the ages of five of them at the time when they begat their first son, but at the same time makes no difference in their final ages. This, of course, affects the question of Old Testament chronology, and it has been from that point of view that the alteration has been studied. I venture, however, to suggest that the alteration is of value from another view-point. The Greek translator shows, I think, a more scientific appreciation of the record from the angle of *vital statistics*. He sees that when the span of life (threescore years and ten) has its counterpart somewhere in the region of 900, then the age of puberty (which may be put in the vicinity of 15) should be represented by numbers ranging between 150 and 250, and not by numbers ranging between 50 and 100. In other words, he appears to me to have emended the Massoretic Text before him with a view to securing a closer agreement to the facts of life as known to him. Such scientific alertness is, I believe, traceable elsewhere in the LXX. One further query suggests itself when dealing with these inflated figures, and that is that they may in origin have been *lunar* and not *solar* periods, and a division by 13 would reduce the Greek figures to normality and even show that the race tendency was to too early puberty—leading to degeneracy—rather than to excessive longevity. This suggestion is not, of course, attributable to a study of the LXX text, but may be regarded as a corollary of the first consideration which is due to the LXX.

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## Entre Nous.

### The Terms in which we think of Christ.

Here, probably, the best known of The Mendenhall Lectures of DePauw University was that delivered in 1919 by Dr. Kelman on 'Some Aspects of International Christianity.' The selection of lecturers under this foundation is not limited to any denomination, the object of the lectureship being to bring to the University 'persons of high and wide repute, of broad and varied scholarship, who firmly adhere

to the evangelical system of Christian faith.' In 1925 the lecturer was Dr. Lucius Hatfield Bugbee, and the title of his lecture *Christ To-day*. This short study in the contemporary meaning of Christian thought and experience has now been published by The Abingdon Press (75 cents). Within the space at his disposal Dr. Bugbee gives an interesting résumé of the trend of much of the present-day thought about Christ. To a large extent, he says,

the terms in which men thought of Christ in other ages have become inadequate for us—just as our terms will not satisfy those who come after us, for we cannot exhaust the meaning of Jesus. We are too far removed from the symbolism of temple and altar and bleeding sacrifice to find the figure of 'the Lamb of God' or 'the Lamb slain from the foundation of the world' satisfying. Nor are we sufficiently familiar with ancient philosophy and literature to get the full meaning out of the 'Logos.'

In what terms, then, do we think about Jesus to-day? It is quite evident that as never before we are thinking of Him as the Saviour of the world. 'To the Christian thought of the present moment, Jesus is the one solution of all our world difficulties. If society is to be saved from disintegration, His spirit and principles must finally triumph over the antagonisms, divisions, and prejudices of races and nations. He must finally bring together in one all things in Himself, as Paul suggests.' In a later chapter on 'Sin and Saviour,' Dr. Bugbee says, 'It must be quite clear to all that if we have not lost the sense of sin we have certainly changed our mode of thinking about it. It does not mean to us what it meant to our forefathers. . . . There is a quaint story of Jesuit missionaries who were working among the Indians in Canada in the early days of American history. They sent home to France for pictures and cartoons that might be used in presenting their messages, and they suggested that "of souls in bliss one will be enough, but of souls in perdition many are to be sent, for they will be useful." If we were giving such directions to-day, we would reverse the order: of souls in perdition one would be enough, but of souls in bliss many would be welcome. Such is the changed emphasis of our teaching.'

'I am not passing judgment now upon this change of emphasis, I am simply stating the fact,' he adds.

Again, we are thinking of Jesus to-day, Dr. Bugbee says, not only as the Saviour of the world, but as the compassionate Lover of all men everywhere. His enthusiasm for humanity is uppermost in our thought. 'We are seeking to interpret his life in terms of institutions of mercy and help and in all sorts of effort for human betterment.'

And, again, we are thinking of Christ as the authoritative Teacher 'whose divine word is to be obeyed not only by the individual in his personal relationships but by society in its commercial and

industrial relations, and by governments in their dealings with one another. We believe that he claims the right to rule over every aspect of life. If the social interpretation of his message is prominent in our thought to-day, it is not because we have forgotten the personal meaning of that message. It is simply because the new social consciousness of men is seeking to interpret Christ in this larger and wider way.'

#### Respect for Personality.

After editing *The Christian World Pulpit* for thirty-eight years, Mr. H. Jeffs has just retired. The present volume—volume cix.—is the last one to be issued under his editorship (James Clarke; 7s. 6d. net). It is as good as ever and shows the usual variety. We have noted sermons by Dean Inge, Bishop Hensley Henson, Dr. Gore, Dr. Orchard, Dr. J. D. Jones, and Dr. F. T. Woods. In this volume there are published also a portion of the Essex Hall Lecture delivered on May 27th by Professor J. Arthur Thomson, and a paper by Mr. R. H. Tawney, Lecturer at the London School of Economics. The title of Professor Thomson's lecture is 'Man in the Light of Evolution.' This lecture has been published this month in its complete form by the Lindsey Press, and we have drawn attention to it in the 'Notes of Recent Exposition.'

We find the same idea, though approached from different standpoints, in these two lectures. It is the modern idea of respect for personality. Darwinism, says Professor Thomson, should encourage rather than discourage us when we think of the long succession of achievements in organic evolution. 'There is nothing in biology nor in evolution to warrant us in thinking less nobly of man; but the tendency to over-simplify is very strong. It is so easy to lose the soul in the mind, and the mind in the body, and man in the mammal, and life in the dust.'

'There is another way of combating and correcting the feeling that Darwinism has belittled man. We must think not only of what man has been, but of what he is and might be. We should judge everything by its best expression. And then, what a piece of work is man! He harnesses the forces of nature, and makes them drive his many chariots. He controls life, and staves off death. He creates the incomparably beautiful in his art, and makes the world translucent by his science. He sends his ethical tendrils to the stars. But it is especially

in the light of evolution that we feel sure of man's promise of future achievements worthy of the past. Far from depreciating man, evolution aggrandises him.'

Now let us see how this idea of respect for personality underlies Mr. Tawney's lecture on 'Christ and the Industrial Order.' 'It seems to me,' he says, 'that Christians are entitled to express a definite preference for certain kinds of economic arrangements and industrial organization as compared with others, if they find that the former rather than the latter promote spiritual development. I presume that the primary criterion by which we ought to judge our social organization is not whether it contributes to material success or prosperity, but in what degree it promotes spiritual growth. Too often that criterion is applied last, or not at all, and Christians who do not insist that it ought to be applied first are not merely neglecting a work of supererogation, they are, as it seems to me, betraying the very citadel of their faith.'

In passing let us say that this question as to whether religion is concerned only with the souls of individuals or with the whole scheme of society is one which we are not allowed to lose sight of to-day. Dr. Bugbee, in the lecture which we have already noticed, tells the story of a delegate to a great church conference who was reported to have said 'that the membership which he represented did not wish the church to concern itself with business, politics, or international relations. Its conviction was that it should confine itself entirely to preaching the Lord's kingdom.'

But to return to Mr. Tawney. He does not give his own opinions as to what form of reorganization must take place so that the mass of men may feel that the principles on which society is based are just. He does, however, make three simple suggestions: That we should, first, determine to know something about the lives of our fellow human beings. In the second place, that we should set ourselves against the vices of class pride. 'At the present time one of the issues with which the public conscience is faced is a very simple one. It is: Would they rather spend a little more money on children at the cost of some inconvenience and perhaps even sacrifice to themselves, or would they rather spend a little more money on themselves, at the cost of some stunting of the growth—physical, intellectual, and often moral—of several

million children. That is the issue which proposals for reduction of expenditure on education involve.' In the third place, Mr. Tawney says we can use our influence to 'support those movements, of very different kinds and often with contradictory watchwords, which aim at greater equality and at spreading more widely the conditions of a good life for all.'

#### Possessing their Possessions.

A new volume by Mr. F. W. Boreham, with the title *A Tuft of Comet's Hair*, has just been published by the Epworth Press (5s. net). 'This new volume,' the publishers say, 'is as varied and as full of insight as any of the fourteen which have preceded it.' And this is not mere propaganda on the part of the publishers. For Mr. Boreham appears to have the gift of writing about all the ordinary things of life in volume after volume without exhausting himself. One of the chapters in his new volume is woven round the words of Obadiah 17, 'The house of Jacob shall possess their possessions.' It is on the Law of the Second Crop. Mr. Boreham made this his text one Sunday, and it had an immediate result. "Laugh!" exclaimed Dan Kirkland, as he embarked upon the story of his memorable discovery. "I never laughed like it in my life! And on a Sunday, too! You used an illustration about books. You said that a man who had got together fifty books, and read them, would get more satisfaction out of his modest shelf-ful than the man who owned a splendid library and never dipped into the volumes he had bought. The only secret of real happiness, you said, lies in *possessing your possessions*. My word, that sermon set me thinking. I went away laughing at myself. I was fair ashamed to be seen going home from church in such a frivolous state of mind. Yet, the more I thought about what you had been saying that morning, the more inclined I felt to burst out laughing." And up to the moment of hearing that sermon Dan Kirkland had been very far from laughing. 'Molly and I,' he explains, 'had about a hundred and fifty pounds in the Savings Bank: we bought up mining shares and lost every penny. At just about the same time, the barn was burned down, and, a week or two later, two of our best cows died. We were hard hit and we felt it terribly; Molly wasn't able to get to church, or to go anywhere else, just then;

and she used to sit at home here and mope. And I wasn't much better; I fretted about things from morning till night, and, sometimes, from night until morning. That sermon set me thinking. "Here," I thought, "I've been spending all my time fretting about the money that's lost, and the barn that's burned down, and the cows that are dead; and I've clean lost sight of the only things worth thinking about—the things that are still mine!" I thought of Molly—the best little wife in the world: I thought of the baby that was so soon to be born: I thought of the home and the farm and the cattle: I thought of the health and strength that I enjoyed—I've never had a day's sickness in my life—and I burst out laughing. I believe I laughed all the way home from church. And when I got home, I made Molly laugh too. We've often smiled about it since.'

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**'I have learned in whatsoever state I am, therewith to be content.'**

Seventeen addresses which Dr. Stuart Holden gave at Keswick, including the one given in his capacity as Chairman of the Convention Council at the Jubilee gathering in 1925, have been collected and published by Messrs. Marshall Brothers. The title which Dr. Holden gives the volume is *The God-Lit Road* (6s.). One of the addresses, marked by the sincerity and the conviction which are the keynotes of his preaching, is on the text, 'I have learned in whatsoever state I am, therewith to be content' (Ph 4<sup>th</sup>). One of Dr. Holden's thoughts about St. Paul, and about Christian biographies generally, is that they are like smoked glasses through which we look at the nature of God. 'On bright days it is impossible for any of us to look up at yonder mountains, when the sun is shining in full strength, without shading our eyes or using smoked glasses. It seems to me that the Christian biographies available to us in the word of God are like smoked glasses through which we look, unblinking, at the nature of God, which is our final confidence, and through which also we see the infinite possibilities of our own redeemed lives.'

In closing this address Dr. Holden says that the man who is upheld by the consciousness that Christ dwells in him is sustained by the glorious hope, as St. Paul was, that his Lord is coming again. 'Some time ago, when in America, I heard some lines which were written as the result of a visit paid by Mr. Shadwell, one of America's

poets, to a camp meeting among the negro cotton workers in the Bahamas. He heard some of those black-skinned, white-souled believers singing about the coming of the Lord. And he put into a more literary form the burden of this song. It was this:

There's a King and Captain high,  
Who is coming by-and-by,  
And He'll find me hoeing cotton when He comes!  
You can hear His legions charging,  
In the regions of the sky,  
And He'll find me hoeing cotton when He comes!  
When He comes! when He comes!  
All the dead shall rise in answer to His drums;  
And the fires of His encampment star the firmament on high.  
And the heavens shall roll asunder when He comes!

There's a Man they thrust aside,  
Who was tortured till He died,  
And He'll find me hoeing cotton when He comes!  
He was hated and rejected,  
He was scorned and crucified,  
And He'll find me hoeing cotton when He comes!  
When He comes! when He comes!  
He'll be crowned by saints and angels when He comes;  
They'll be shouting out 'Hosannah!' to the  
Man that men denied,  
And I'll kneel among my cotton when He comes!

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The publishing office of the Wesleyan Methodist Church has in preparation a collection of the Letters of John Wesley, which it is desired to make as complete as possible. The Editor of the Letters will be grateful if any who may possess original letters of John Wesley would favour him with a copy of such, addressed to The Rev. John Telford, B.A., 3 Rothes Road, Dorking, Surrey.

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